READINGS FROM INDIAN HISTORY

ETHEL R. SYKES

Part I

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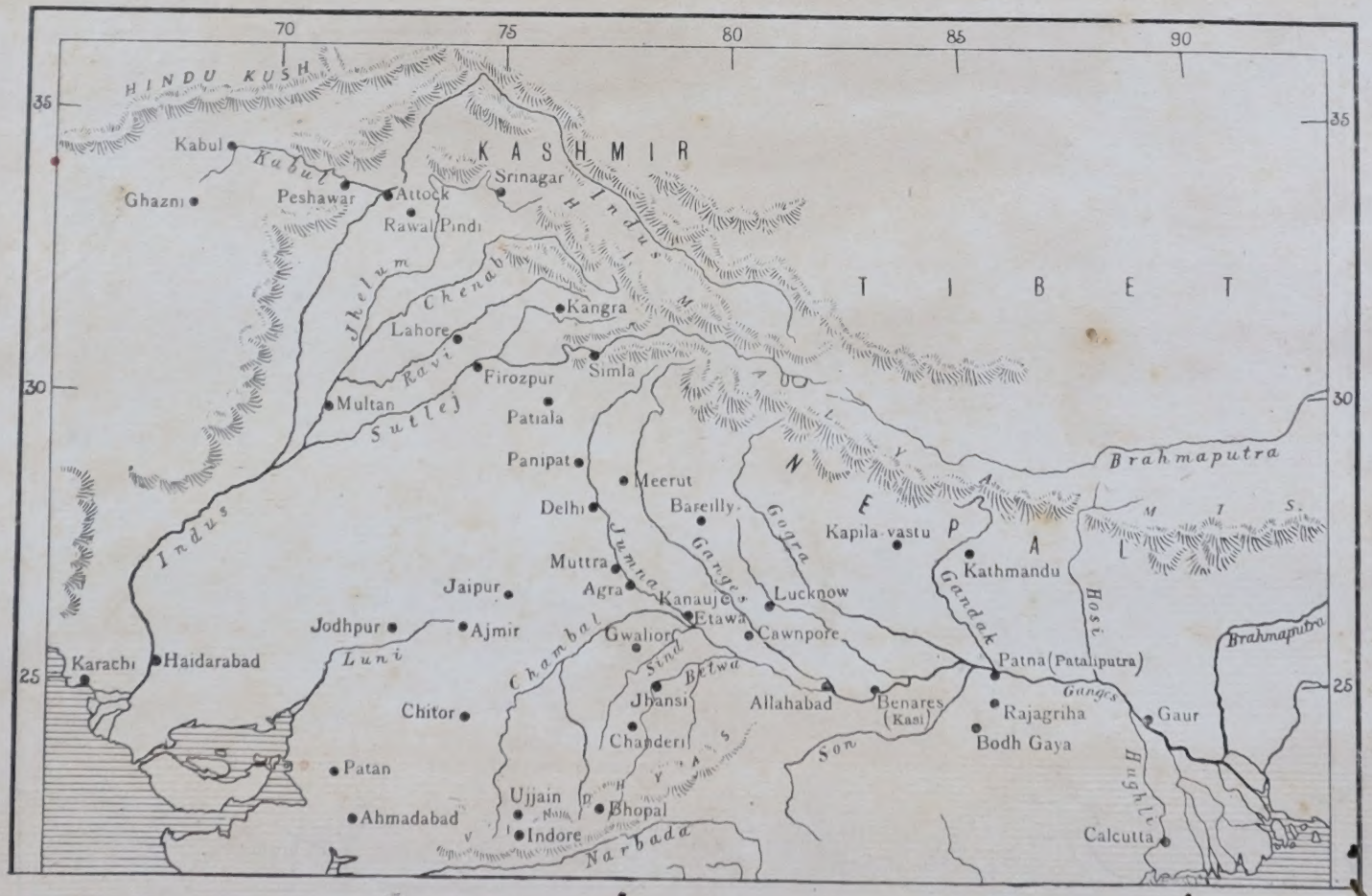
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READINGS FROM

INDIAN HISTORY

FOR BOYS AND GIRLS

BY

ETHEL R. SYKES

PART I

From Vedic Times to the Coming of the English

With 79 Illustrations and Maps

Children are the young saplings in the Garden of Life. To love them is to turn our minds to the Bountiful Creator.

(*A Saying of Akbar*)

C. L. S. I.

35, JOHN STREET, BEDFORD ROW, LONDON

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BRISTOL, ENGLAND:
PRINTED BY W. C. HEMMONS,
ST. STEPHEN STREET.

God gives us friends here to enjoy in the hereafter

TO MY FRIENDS

ANNIE J. EDGLEY

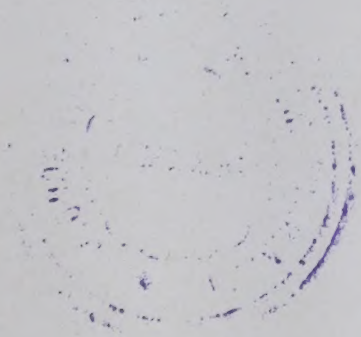
FIRST PRINCIPAL OF QUEEN MARY COLLEGE, LAHORE,

AND

LOUISE M. LAWRENCE, OF SIND AND KARACHI,

WHO HAD THE MAGIC HAND,

Greeting



PREFACE

THESE " Readings " have been written at the request of teachers in India, who believed that young students would be more interested in the History of India if they could read what Indians of bygone ages actually wrote about the events of their time. The book is therefore, like the Sutras of old, an attempt to use the " thread " of History and on it to string the " Pearls " of many writers, from the unknown composers of the Vedic Hymns down to the great Baber—first of the Mughals to forsake the pleasant gardens, the fruit trees and the flowing waters to live on the hot dusty plains of Hindustan.

Though the boys and girls of that great, old, ever new Empire were chiefly in my thoughts when I penned the pages, yet now that the stirring deeds of her brave men fighting side by side with ours in Flanders and Gallipoli have brought India so much nearer to all our hearts, I am not without hope that the book may appeal to a wider circle. Even those of riper years, though perhaps not of fuller knowledge, may like to dip into it to read the story of the slow advance of India from the times when our joint Aryan ancestors moved away from their upland homes until the coming of the West with its manifold activities stirred into new life the sunlit land. If I have in any measure succeeded in so illuminating this great page of the world's history as to awaken interest and lead to deeper study I shall be satisfied.

I am indebted to many friends who have helped me in my task. Lord Sydenham, late Governor of Bombay, Sir W.

Mackworth Young, and others, have read my pages in manuscript and made many valuable suggestions. His Highness the Gaikwar of Baroda, the India Office, the India Museum, the Royal Geographical Society, and many others, have lent original pictures, the copies of which will, I am sure, greatly add to the interest of the book. To all these I tender my warmest thanks.

The present volume brings the story down from Vedic times to the days of the Great Mughals. In a second volume, to follow shortly, I hope to trace the more modern history, and tell the story of the coming of the Western races, who, like the Mughals, conquered India, but brought with them the blessings of peace and liberty and justice.

ETHEL R. SYKES

LONDON,
December 3rd, 1915

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READINGS FROM INDIAN HISTORY

CHAPTER 1

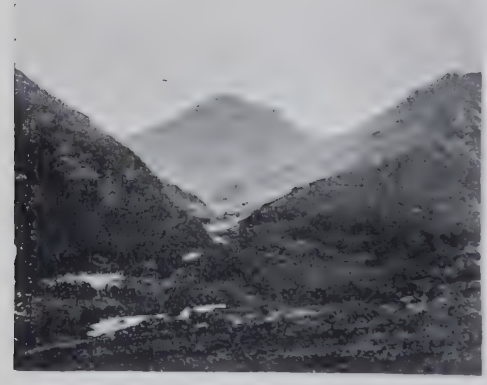
THE LAND AND ITS PEOPLES

IN this book we are going to talk about the **History of India.** Before we think of the people whose lives and doings make up the history of a country, we must first try and find out what the country was like long, long ago.

Look in the map and notice how the promontory now called **India** is separated by ranges of high mountains from the vast continent of **Asia** on the north. These mountains are called the **Himalayas**, which in the old **Sanskrit** language means 'the abode of snow.' They have existed for ages, and the highest parts of them are covered with snow and ice, which never melt. So now you see what a suitable name they have been given. The **Arabs** called them 'the stony girdle of the earth,' and this also is a very true description, as few trees grow on their barren slopes, and stones and rocks are seen everywhere. Owing to their great height, they are very difficult to cross, except at the passes in the mountains. The way through these passes is always long and dangerous, but especially so in winter, when hurricanes rage, and snow descends and covers up the track.

Now look again at the map and you will see another range of mountains crossing **India,** a long way south of the **Himalayas.** They are not nearly so lofty and therefore are not always covered with snow like the great northern

barrier. Their name is the **Vindhya Mountains.** Now there are railways which will take you from places near the northern mountains, down to the extreme south of **India** in a few days. In those dim, distant ages of which we are talking, the sea rolled south of the **Himalayas,** from east to west of this great continent, so that the **Vindhya Mountains** were the northern coast of a huge island. Where you see the **Indus** and **Ganges** rivers on the map, was formerly part of the ocean, and it was many, many centuries before it was made land by the silt (fine earth) brought down from the mountains. We have mentioned two of the great rivers of northern India, but if you now look at your map you will see a third which flows into the **Ganges** called the **Brahmaputra.** All these rivers rise in the vast snows of the mighty **Himalayas** not very far one from another.



A PASS IN THE MOUNTAINS

(From a photo. lent by Sir T. H. Holdich, K.C.M.G.)

The **Ganges** is called the 'backbone of India.' If you think, you will see how important a river it is, as in flood-time it fertilises the country on both sides, and therefore the many millions of hard-working men and women who live close to it can grow food enough to support themselves. On its banks are most of the chief cities of India, including **Calcutta** the late capital, and **Delhi** which is the new capital.

Now that you have learnt a little what India looked like many ages ago, do you not want to ask some questions? Surely you wish to know who lived there first, where they started from, and how they came? Did they come by land over the many snow-covered ranges of which you have learnt the names, or did they sail across the seas? They

could not come by sea because no one had learnt to make big boats which would be safe for long distances on the open sea.

So now you know what the answer must be. Yes, most of the ancestors of the people living to-day in India came over the 'stony girdle of the earth,' as the **Arabs** called the **Himalayas.** Some of the very first people who came were called **Dravidians.** Only a little is yet discovered about where they started from, but many learned scholars think that it may have been from **Mesopotamia**—the 'middle land'—between the rivers **Euphrates** and **Tigris,** but we are certain that they came from the west of India and settled first on the banks of the river **Indus.**

Have you ever wondered why they came? In **Asia** there are still nomads, as we call the wandering tribes, who live now, as the **Dravidians** did, always moving about, packing and unpacking their tents and cooking vessels, never remaining more than a short time in any one place.

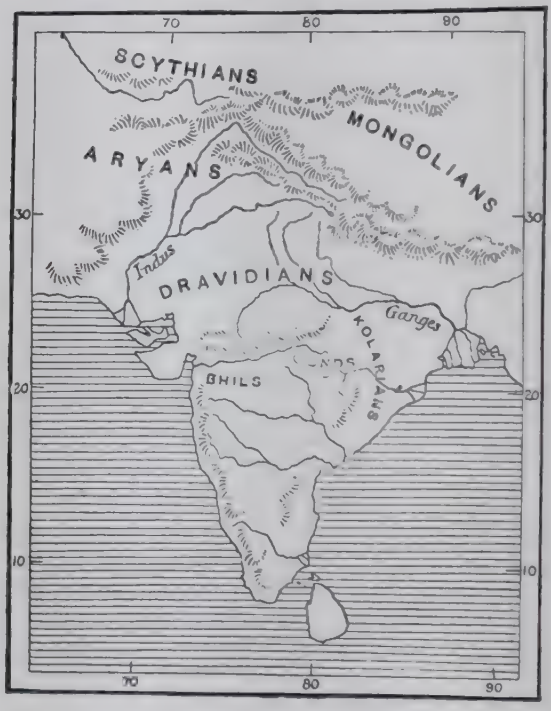
Can you not think why they never remained in one place?

In **India** to-day we can see flocks of sheep and goats, horses, and camels busily nibbling at the scanty grass and herbage. These must be fed, although they are not the only means of livelihood for their owners as they were for the dwellers in tents in early times. To feed them it is necessary to be always moving. They have to be driven slowly up hill as the heat increases and the grass dries up, and down again to the sheltered valleys when winter commences. In old times when the herds of animals increased too much, their owners followed the course of great rivers like the **Tigris** and **Euphrates,** and slowly drifted on towards new and unexplored lands, ever seeking fresh pastures for their animals. So it certainly was with the **Dravidians,** for we know something about their habits when centuries later they were found by the **Aryans** living on the right bank of the **Indus** river.

The **Mongolians** also, who belonged to the northern inland tribes of **China,** forced their way into India through the fertile valleys of the **Brahmaputra** river, but it was many ages before they met the **Dravidians.**

Many centuries later, between the years **100 B.C.** and **500 A.D.**, other tribes called the **Scythians** came over the mountains from **Asia.** Descendants of all these people, who were dark-skinned, can be traced to-day in the **Kolarians, Gonds,** and **Bhils,** who inhabit the jungles in the centre of India, and are also found on the slopes of the mountains and in the frontier provinces of the country.

The **Aryans** were a yet mightier race, which also probably



INDIA AND ADJOINING LANDS, SHOWING THE EARLY HOMES OF THE INDIAN PEOPLES

came over the north-west passes, as the **Khaiber,** and the **Bolan** passes, from the high uplands in north and central **Asia.** Some three thousand years before **Christ** the stream of people began, and it continued for many years.

Do you not wonder at the courage of the early nomads in leaving their homes to face the 'rocky girdle' ahead of them, with its driving sleet storms, biting icy winds, deep precipices

and avalanches, and, worse than all, the dread uncertainty as to when they would again rest beside a river? Yet it was done in those far dim centuries beyond our knowledge, when some of the northern tribes poured down on to the plains.

When finally they reached the plain, after many years of slow advance over the difficult mountain tracks with deep, rushing torrents and mighty perpendicular walls on either side, they arrived where **Peshawar** stands to-day, and had still many miles to go, before they could rest beside the flowing **Indus** and find enough pasture for their animals.

You can understand how delighted these people were when they found a resting-place if you read this account of the river **Indus,** which they composed during the long years they lived on its banks. 'With nourishing waves it rushed forth, a firm stronghold and a brazen fortress for us; like a fighter in his chariot the stream flows on, overtaking all others. It alone among the rivers flows with pure water from the mountain to the sea; bringing riches for many men, it brings fatness and a refreshing drink to the dwellers on the shore.'

They in their turn moved on, pressed forward by later streams of people; they crossed the various tributaries of the **Indus** and travelled down the **Ganges** valley. They reached its Delta about the same time as the **Israelites** were leaving **Egypt** to go to the **Land** of **Canaan,**—as **Syria** used to be called.

Who were these mighty people and where did they come from? These questions must now be answered. These **Aryans,** the 'white-skinned' ones, who came over the passes in the north-west of India, are the ancestors of the **Persians,** and of most of the races of **Europe** to-day, such as the **Greeks, English, French, Italians,** and **Germans.**

They also lived a wandering life like the Dravidians, busy with their sheep and goats, horses, and oxen. Hunting and fishing occupied most of the men's time, as they never killed their own animals for food unless absolutely necessary. The women were free and unveiled, and walked upright, carrying heavy jars of water on their heads, and supporting a baby on

their hips, as they can be seen to-day doing in the villages of India. They helped to shear the sheep as summer came on, and to spin the wool into rough cloth during the short days of winter. Cows were of the greatest value, as they gave milk, which was made into curds or 'ghi,' and stored up in the skins of buffaloes against times of scarcity.

Cannot you picture the life with its constant movement? There are the black tents held up by a few poles fastened firmly lest the wind should blow them down in the night. The women move in and out tending the fire and preparing the meals, while the bright-eyed babies lie happily in the warmth, or else try to stand upright holding on to the tent ropes. In summer they are naked, but in winter their mothers wrap a piece of sheep-skin around them. The young maidens watch eagerly for the return of the men from hill and river, bringing food to be cooked for the evening meal. They come tramping home with their long hair thrown back from their eyes, and with a smile on their stern faces when the young daughter or wife comes up to take from them their burdens, or the baby pulls at the strings fastening the leather sandals to their feet. At sunset the sheep and goats, cows and donkeys, horses and camels, are driven into the circle made by the tents for protection against wolves and lions, panthers and hyaenas, and sleep soon falls upon the camp.

When the time came that these tribes could no longer find sufficient pasture for their flocks, the five chief elders met together and discussed what must be done. The younger men were told that they must take their wives and children, flocks and herds and all their belongings, and leave the old camping grounds behind, to find new pasturage for themselves. Like the Dravidians and other tribes, whom they had forced to move on, they themselves, in their turn, would have to go forth in search of food and water, and leave their friends and the places they knew so well for ever.

One can easily picture the confusion of the start at sunrise, the tears of the women, and the delight of the children at leaving the old camping-grounds. The men would be eager as they urged on the animals, leaving behind all who were

unfit to travel on the sandy, rough tracks ahead. One can see the heavy saddle-bags, containing the fishing and hunting things, and the few precious possessions of the women, all being strapped on to kneeling camels or small donkeys. The baby would be fastened between the bundles, together with a few hens tied by the legs. Great camels, with their beards, thick lumps of hair on their knees and sides, with their double humps swinging to and fro, are still to be seen doing the same long journey to-day, bringing the goods of **Afghanistan** and distant **China** down to the plains of **India**.

A WOMAN SPINNING
(*From a photo. lent by Miss Tanner*)

You have read how some of the Aryan tribes came over the high north-west passes. Others, as we have said, went to the lands beyond the **Caspian Sea** and became the ancestors of most of the nations of **Europe**, while the last to separate drifted towards **Persia** and live to-day the same life as their forefathers of olden time did.

The tribes which reached India, and braved all these difficulties, settled on the banks of the tributaries of the **Sindhu** river, as the **Indus** was then called. Gradually, as others followed in their steps, they went on and crossed the last of the **Five Rivers** and moved towards the plain of the **Ganges**, until they reached the east coast, as we have shown.

Wherever they stopped for a long time they lived in separate houses made of wooden pillars and beams roofed with mud, rushes and dried grasses. The soil was cultivated with the same shaped plough, harrow, and hoe that are still in use in the fields of the country, and canals were cut to irrigate the land as they are to-day. Their food was bread, milk, butter,

vegetables and fruits; meat was eaten on feast-days. Their drink was **Soma**, made from the juice of a plant; not water, which they only used to wash in or to give the animals to drink. The men worked in wood, they dried leather, used metals, and built boats to float on the streams, fishing sometimes from them. The women plaited mats, wove wool, and sewed together pieces of leather, or cloth, as clothes. They wore jewellery and gold ornaments, and had learnt the value of money for trade, as we are told that they used the **Babylonian** 'mina'— a coin well-known at that period.

The custom was for a man to have only one wife, and she is called 'his home and darling abode of bliss in his house.' The chief of the tribe was King; in peace he was the judge and protector, but in war he took the chief command. These **Aryans** used chariots, in which a warrior, wearing a coat of mail and a helmet, stood beside the driver, ready to shoot with bow and arrows, or else to use his spear and axe, lance or sling. These people used many legal terms, but of arts and sciences they knew little. Charms, and herbs, taken after the repetition of sacred words, were used to cure illness. Their poetry is still the wonder of the world both as regards its quantity and its fresh purity and beauty.

The language which these people spoke, and in which their poetry was composed, was called **Prakrit**. From it **Sanskrit** was derived. This language is still studied to-day, and from it many of the languages spoken in India are formed. **Hindi, Bengali, Marathi, Gujerati, Panjabi,** all these have writing resembling **Sanskrit**. **Hindi** is exactly the same except for a few letters. But **Urdu, Persian,** and **Arabic,** which have all the same kind of writing, are not derived from **Sanskrit**, and differ from it in every way.

You must not think that the **Dravidians** and the other dark-skinned tribes moved away before the hordes of Aryans without many a long struggle. But in games you know which side must win. And so it was in this case. The strong men from the mountains, these white-skinned **Aryans,** drove the **Dasyus**—'the country men'—as they called them, slowly yet irresistibly towards the south.

In the hymns the Aryans used to sing they describe them to us. They call them a 'tawny race' who 'utter fearful yells.' 'They are not men, they are born to be cut in two and their rites are different,' these and such-like accusations are made against them by the Aryans. Yet they seem to divide the inhabitants into two classes—the 'wealthy barbarians,' who 'neglected sacrifices, but were decorated with gold and jewels,' and the 'robber-brutes who were slain and the animal shewn clearly.' Perhaps the more cultured tribes belonged to the strange **Snake Race** of which mention is made in the **Mahabharata**,—that great epic poem of which you will read later. We hear again of the **Snake** Race during the advance of **Alexander** on **Taxila.**

These early peoples of India still survive in the wild untamed men of the mountains, jungles and marshes of the north and centre of India. To-day men who only understand the use of bows and arrows, and wear fig leaves as clothing, are to be found among the **Gonds, Bhils, Kolarians,** and other tribes. Later on these men must have learnt how to build stone buildings, for at **Chanda,** near **Nagpur,** 'the city of snakes,' an old **Gond** city can still be seen. It is fortified with walls of red stone five and a half miles round. The builders thought that they would need all that space, but to-day there are only small villages surrounded by cultivated fields within these boundaries. There are also tombs of ancient Gond kings and several large temples inside the vast area enclosed by the walls. At **Ayodya** there are also ruins of great beauty belonging to the same period.

The great main roads, as we may call them, along which all the e moving populations journeyed, remain the same to-day and are still used for trade and commerce in silks, jewels and spices as they were of old. At first they were the tracks made by men or animals going from village to village and well to well; but as time went on, some kind man would fill up the holes caused by the rains, or plant trees on the side of the track, and so gradually the roads became straighter and firmer and more like what is seen to-day.

Now for a few words as to the direction of these main roads.

The more northern route from **China**, through **Samarkand**, joined that from **Balkh** on the banks of the river **Oxus**, and bearing south through **Merv** it touched the southern shores of the **Caspian Sea**, and so on westwards to the trade centres of Europe. Two routes through southern India joined at **Kalat**, crossed central **Persia**, and dropped south to **Bagdad**. Then they passed up through the **Euphrates** and **Tigris** valleys to **Damascus** and **Aleppo**, joining the present pilgrim route from **Mecca**, and on across **Asia Minor** to **Constantinople**.

The Arabs had always been determined to control the sea. They wished to retain the trade along the **Persian Gulf** to **India**, as well as that up the **Tigris** and **Euphrates**. No other tribes were allowed to have boats near **Arabia** or on the coasts of the **Red Sea**. **Egypt**, **Assyria**, **Babylon**, **Persia**, **Macedonia** and **Rome** made great and successful efforts to secure the command of these routes; and we learn from a Greek writer that a **Suez Canal** was discussed many hundreds of years ago, though it was only in the life-time of many people now living that it was accomplished.

By the first century A.D. traders had learnt to use the monsoon winds to drive their boats along in the direction they wished, waiting at the ports for a change of wind to help them home again. The object of everyone was to secure the silk trade of China and to get ivory, apes, peacocks, sandalwood and spices from India, and this trade is even more valuable to-day.

Will you now think over what you have learnt?

We have described what India was like in the earliest times, and have spoken of the original tribes, and also of the later comers who came over the mountains, all of whom have left a mark on the country. Thus you have gained some insight into the dawnings of history and will be more able to follow intelligently its development.

CHAPTER 2

THE VEDAS AND THEIR WRITERS

IN the last chapter you read something about the lives of the Aryans. Now we want to talk of their ideas and feelings concerning the world in which they lived.

During the long ages that the **Aryans** had spent wandering up and down the banks of the river Indus in the country they called **Hindustan** or **Sind** (they are probably different forms of the same word), they composed hymns called **Vedas.** These compositions are the gifts of the Aryan peoples to the world. The word **Veda** means **Knowledge,** and in these books the men uttered freely all they thought about the world they lived in, and created a great number of new ideas about religion and conduct.

These hymns were composed in the exceedingly ancient dialect of **Prakrit,** which is the language from which **Sanskrit**—'the learned literary language of the three higher Castes,' as it is called—was derived.

How do you suppose the sons and grandsons of the Aryans knew these Vedas, and how is it that we can read them to-day?

Writing was not known when these hymns were composed, which was some two thousand years before **Christ.** We are quite sure about this as, if writing had been invented, words like book, pen, reading, chapter, paper, and others of which you can think, would have been found in the hymns. They learned these songs by word of mouth, just as you learn stories and poems from your mothers and grandmothers. But in time there was so much to learn, and it was so important that each word should be correctly pronounced, that twelve years were necessary for the task, even for a man who wanted to marry, and forty-eight years were given by any one who could devote his life to the sacred study. This

knowledge, which they thought divine, was sometimes said to be 'an eternal voice' heard by holy men called **Rishis.** The Vedas were composed by heads of families before the Aryans had left their homes in Central Asia. At first they were only called **Mantras**—sayings or songs. Centuries later learned men and teachers made a selection from these **Mantras** and compiled **Sanhitas**—collections—from them. This was done about fourteen or fifteen hundred years **B.C.**, when the Aryans had settled down on the banks of the Indus, before they wandered towards the Ganges. The names of the four **Sanhitas** are :—the **Rig-Veda, Sama-Veda, Yajur-Veda,** and **Atharva-Veda.** Owing to the great care with which they were passed on from teacher to student, we can read them to-day as they were said 3,000 years ago.

They were composed in the order you read above ; the **Rig-Veda** being the oldest, most important and most primitive of the collection. It contains 1,017 hymns mostly addressed to **Agni, Indra, Mitra,** and **Varuna** ; the names given by the early peoples to fire, thunder, light, and the heaven. The hymns were divided into ten **Mandalas** or books. The first verse of each **Mandala** commenced with an invocation or address to **Agni,** the second to **Indra,** the God of battles as well as of thunder. In them the singer pours out his feelings 'giving expression to the emotions of his heart and to his wonder and delight in the beauty of nature.' He sees the sun and watches it daily coming up from an unknown place in the east, and disappearing as certainly on the far side of heaven. He asks :—

> Unpropped beneath, not fastened firm, how comes it
> That downward turned, he falls not downward ?
> The guide of his ascending path.—Who saw it ?

He wonders where the stars hide themselves during the day, and why 'the sparkling waters of all rivers flow into one ocean, without ever filling it.'

The **Heaven** he calls the **Surrounder** or **Lightener,** the **Moon** is the **Measurer** ; while the **Sun,** which means so much of life and joy and health to the world, is called the **Illuminator,** the **Enlivener,** and the **Nourisher.**

By watching the increase and decrease of the moon, from he appearance and disappearance of the sun, men learnt to livide their year into months and days, and to form an dea of day and night, light and darkness.

Day and night know their seasons, when the dark sister must give place to the bright one; they halt not nor stand still; unlike n colour but of like mind, both pursue their endless way.

Man felt that all the forces of nature were outside and bove him, so he calls the sun and stars the **Shining Ones,** nd pours out prayers and invocations or hymns to them for

HOLY MEN

(From an etching lent by W. Rothenstein, Esq.)

elp in his difficulties, feeling the need of someone outside nd above himself. He asks :—

> Who is it knows and who can tell us surely
> Where is the path that leads to the Eternals ?
> Their deepest dwellings only we discover
> And hidden these in distant secret regions.

The power of the gods, as they called the sun and moon nd fire, must be great, so that men must pray often, and requently offer the soma juice, for nothing can be gained

without an offering. If an ox is too costly to give, a bundle of grass offered with a reverent heart will be accepted.

Is not this a beautiful prayer?

> Grant me, O God, the highest, best of treasures,
> A judging mind, prosperity abiding,
> Riches abundant, lasting health of body,
> The grace of eloquence, and days propitious.

The earth being peopled with men, the gods, so they said, gave them **Agni**, the **God of Fire**, to help them. He had often been seen as lightning, flashing out of the clouds, but now he was also to dwell with men, and come to them; for these early people believed that when two sticks, 'his parents,' as they said, were rubbed together, he sprang forth for the service of men as fire. He was first among the gods and the prayer is that 'long shall Agni's life continue.' In the air many spirits and gods were supposed to live, but among them all **Indra**, the **God of battles**, the **Thunderer**, the **Conqueror**, was supreme. All the names and descriptions of him can easily be explained to-day, when the heavens seem to suddenly open with terrible noise, and torrents of rain fall, and when the whirling dust-storm and tearing winds, which are so common in India, descend upon the land.

Goddesses were known in Vedic times, but they were of less importance than the gods. The only one of any consequence is **Ushas**, who is a shining maiden born in the sky. She is said to be the bright sister of dark Night. One can so easily understand that Day and Night were thought of as Goddesses. Everything becomes alive when **Ushas** appears in the east, when day begins again.

This verse shows the feelings that each new day aroused in the minds of the Aryans.

> Arise! the breath, the life, again has reached us:
> Darkness has gone away and light is coming.
> She leaves a pathway for the Sun to travel:
> We have arrived where men prolong existence.

Now you must read a poem about Night, the dark sister of **Ushas**.

The villagers have gone to rest,
Beasts, too, with feet, and birds with wings :
The hungry hawk himself is still.

Ward off the she-wolf and the wolf,
Ward off the robber, Goddess Night :
And take us safe across the gloom.

There are two other goddesses whose names you must remember. **Prithvi,** the earth, who is not often mentioned apart from **Dyaus,** who is said to be her husband ; and **Sarasvati,** who at first was called the Goddess of Speech, but later on was considered as the Goddess of Learning and regarded as the wife of **Brahma.**

Behind these and the many other gods which were worshipped, men felt that there was a Spirit and a Mind controlling them all. The **Rig-Veda** speaks of 'the great Godhead of the gods which is one.'

Let us meditate on the Over-soul which is in all souls, which gives life to all, which illumines all understandings. What or who is that **One** who is ever alone, who forms the six spheres ; who holds the unborn in His Hand ?

This One outside, above, beyond them, they called **Aditi,** who showed himself to men as **Varuna** and **Mitra.** To **Aditi** they prayed for their sins to be forgiven. **Varuna** they believed would welcome the soul on reaching Heaven.

Forgive, O Aditi, Varuna, Mitra,
If we in anything have sinned against you
Let me but reach the realms of peace and brightness
Led by your hand in folly or in wisdom.

Before finishing this account of the religious side of the **Rig-Veda** we must mention **Soma,** the intoxicating liquor poured out so often as an offering to the gods. The simple-minded Aryans thought that a drink which produced a kind of madness must be divine. In it they thought they saw a **God** and so **Soma** was worshipped in countless hymns. This drink was the sap pressed from the swollen fibres of a plant, mixed with milk and honey, and then left to ferment or turn sour. On account of the joy they felt after drinking it they thought it must be a person, and called it the **God**

Soma; and many of the powers of the other gods were said to belong to it.

In this great collection of hymns we meet with wedding and funeral hymns, and songs of victory. This wonderful '**Song of Creation**' tries to explain the secret of creation and its eternal mystery.

> Then there was neither being nor not-being.
> The atmosphere was not, nor sky above it.
> What covered all ? and where ? by what protected ?
> Was there the fathomless abyss of waters ?
> Then neither death nor deathlessness existed ;
> Of day and night there yet was no distinction.
> Alone that One breathed calmly, self-supported,
> Other than It was none, nor aught above It.
> Who is it knows ? Who here can tell us surely
> From what and how this universe has risen ?
> And whether not till after it the gods lived ?
> Who then can know from what it has arisen ?
> The source from which this universe has risen
> And whether it was made or uncreated,
> He only knows, who from the highest heaven
> Rules, the all-seeing lord,—or does not He know ?

With this beautiful hymn, written at the very dawn of the nations in the country, we close our account of the Rig-Veda.

A few words must be said about the other three **Vedas.** The **Sama-Veda** — the knowledge of the songs — contains chiefly separate verses, mostly from the Rig, but altered a great deal. They were to be used by the priests during the sacrifices of Soma, the sacred drink so much beloved of the Aryans.

The **Yajur-Veda** contains the knowledge of the prayers. When this Veda was composed, the priests had obtained considerable power over all the other people, so that only they directed the worship and repeated the necessary prayers at the time of sacrifice. This book contains the formulas or rules and observances necessary for that purpose.

The **Atharva-Veda** – the knowledge of invocations — is the latest in date and was not at first considered of sufficient antiquity or importance to be placed in the same rank as the

others. 'The **Rig** is full of a lively sympathy and love of nature; in the **Atharva** is found only shrinking dread of its evil spirits and their magic powers.' It mentions many spells, charms and enchantments, but also contains some of the poetry of the common people.

The second principal division of this ancient literature is formed by the **Brahmana** — writings relating to formulas and ceremonies. These collections of prayers and incantations are of a much later date. In them the **Vedas** were regarded as very sacred, and evidently were not entirely understood. Also in the long interval of time the language had altered, and the meaning of the hymns had been forgotten. These writings, unlike the earlier poetry, are in prose, and they are very confused and not easily understood. Later on, they in their turn were also looked upon as sacred, with hidden meanings difficult to explain.

The object of the **Upanishads** — instructions — was to show that forms and ceremonies were of little use. The word means a 'text which is recited while the pupils are seated near the teacher.' Their aim is not to obtain earthly happiness followed by happiness after death, but to get release from the troubles of this world, and to become absorbed into the 'world-soul,' or 'soul of the universe.' In them we first find the idea expressed of the **transmigration** of souls,—which means that one soul inhabits many bodies, one after the other, in its passage through this world until it becomes pure, and is absorbed into the 'Soul of the Universe.'

The **Upanishads** and the **Aranyakas,** the writings for wood-dwellers, were not included in the **Brahmana.**

The third and last period of the Vedic literature is the **Vedanga**—the members of the Veda. The name of **Sutra,** a thread, is also given to them, as they are connected together like beads on a string.

The **Vedanga** consists of a number of rules for understanding and reading the sacred Vedas, and names the sacrifices and correct seasons for their performance.

From all you have just read you will see that it was necessary to set apart certain men to teach the Vedas, and also

that those men who learnt them would not be able to fight or to till the soil.

Out of this natural division of labour probably arose a system of **Caste**, which is still a power in the land.

The learned men, who had studied the Vedas and knew

THE KHAIBER PASS

the times and rules of sacrifice, soon formed a class or caste apart called the **Brahmans**. The **Kshattriya**, or warrior caste, took the second place by the power of their strong right arm; the **Vaisyas** were the old agricultural families, and last, far below, were the **Sudras**, 'the slave-bands of black descent.'

In other lands there are the same divisions of the people. The best educated men devote themselves to study. Those who love to fight go to the wars, and those who prefer to plough and sow, are free to do as they wish. But all can eat and work together, and an educated man can marry the daughter of an agriculturist, and a soldier can marry the daughter of a priest. They are not bound by the rules of **Caste,** but are free to please themselves.

A new science called Grammar arose from the very careful and detailed study which generations of students gave to the Vedas. The **Greeks** studied the writings of their blind poet **Homer** exactly as the **Hindus** learned their **Vedas,** and the word "Grammar" is derived from the Greek word for a 'letter,' so it means the study of letters, and so of words and sentences. **Panini** was the greatest grammarian ever known. He lived in India, probably in the third century **B.C.** Other earlier works by different authors on the subject are known, but he was the first to analyse, or pull to pieces, each word, and so learn all that was possible about the Sanskrit language, and its phonetic or sound changes, its pronunciation, accentuation and metres.

From this chapter on the old poetry of the Hindus you will understand how important it is to have some knowledge of the Vedas, and of later writings. Without that study little or nothing could be known of the lives of our ancestors, whether we are of pure Aryan stock, or are descended from the tribes who had settled on the banks of the Indus long ages before the Aryans crossed the Himalayas—'the abode of snow,' as those mighty ranges are called

CHAPTER 3

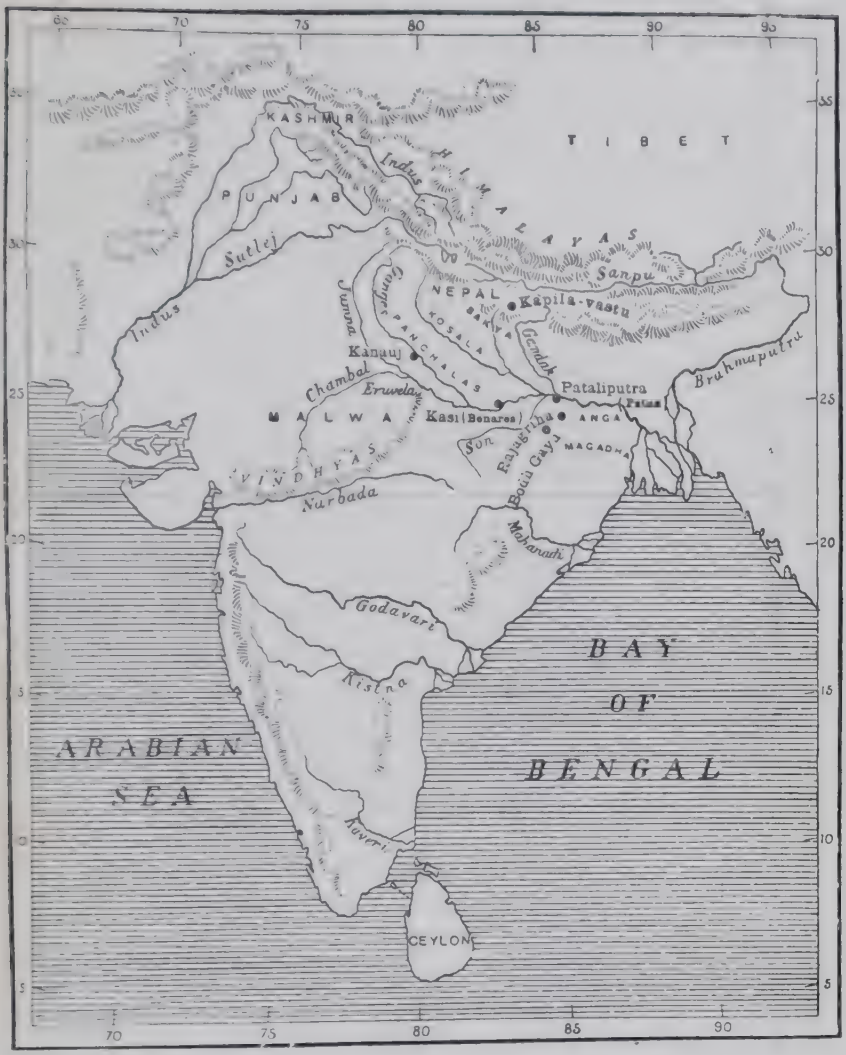
HISTORY COMMENCING

YOU will be wondering when we are going to read about definite people with names.

Well, not yet, because nobody in India ever thought it worth while to write down facts as they happened. They were not interested in the doings of their rulers, but in their own lives and what would happen to them after death.

From the **Mahabharata** and the **Ramayana**, two great epic or narrative poems, we can glean some actual facts. From the **Mahabharata** we learn that a strong tribe called **Bharatas** or **Kurus**, who had settled near **Delhi**, lived in one ceaseless struggle with the **Panchalas**, whose home was near **Kanauj**. The years referred to in this long story are full of wars and fighting. First one tribe seems to be the most important and prosperous, and then another, and it is quite impossible to gain any clear historical details of passing events. The **Ramayana** is of later date, and with it the heroic age is ended. It relates stories of the **Kosalas** of **Oudh** and the **Videhas** of North **Bihar**. It contains the story of **Rama**, eldest son of the Kosala king, who married **Sita**, the daughter of a Videha king, and describes her faithful devotion to her husband and their wanderings in the forest and in the Deccan. The facts of history we can learn from it are the conquest of Southern India and Ceylon by those northern kings living in the Ganges valley.

Some further reliable details can be discovered in the eighteen **Puranas**, the 'old tales,' but chiefly in the law book of **Manu**, which, in its earliest form, was probably collected together about the fifth century B.C. Originally the 'code,' as it was called, was merely a collection of the old observances of one tribe of Brahmans called **Manavas**, living near Delhi. It contained (1) the old practices permitted by



INDIA WHEN HISTORY COMMENCED

the Veda and by tradition or custom, and the laws of Caste ; (2) the practices of law and government ; (3) rules of expiation, or making good again, the sins against law and Caste ; and (4) the consequences and punishments of these acts. The **Brahmans** —the priests —so as to give authority and dignity to the collection, declared that its author was the

mythical, or imaginary, man called **Manu.** The word **Manu** was said to be derived from 'man' to 'know,' as the **Brahmans** declared that this man knew the Vedas by heart. They said he was the descendant of the self-existent **Brahma** and 'learnt these Institutes of the Sacred Law from the Creator who himself produced them.' 'All **Manu** said is medicine,' so people said; but all medicine does not make people well; some which Manu gave was certainly not good for women, even if it was liked by men. There was much that was moral and uplifting in the '**Code of Manu,**' as you will see from the following extract :—

Daily perform thine own appointed work
Unweariedly, and to obtain a friend—
A sure companion to the future world—
Collect a store of virtue like the ants
Who garner up their treasures into heaps;
For neither father, mother, wife nor son,
Nor kinsman will remain beside thee then,
When thou art passing to that other home—
Thy virtue will thy only comrade be.

Strive to complete the task thou hast commenced;
Wearied, renew thy efforts once again:
Again fatigued, once more the work begin;
So shalt thou earn success and fortune win.

This poem is very beautiful, but alas, the Code of Manu did much to fix the rules of Caste, and to place women in a very unfair position, and degrade them in the eyes of men. The following quotations from the **Code of Manu** will clearly show this.

In childhood a female must be subject to her father, in youth to her husband, when her lord is dead to her sons; a woman must never be independent.

She must not seek to separate herself from her father, husband or sons; by leaving them she would make both her own and her husband's families contemptible.

She must always be cheerful, clever in managing her household affairs, careful in cleaning her cooking pots, and economical in expenditure.

Him to whom her father may give her, she shall obey as long as he lives

Though without virtue and good qualities, a husband must be constantly worshipped as a God by a faithful wife.

After his death let her be patient, self-controlled and pure, and strive to fulfil that most excellent duty laid down for wives who have only one husband.

The code taught the belief in **Transmigration**, or the return of man to earth as a punishment for sinful acts.

We learn exactly what a man becomes in the next life: a thing without life, a bird or beast, or else he is re-born in a lower Caste.

NOMAD PEOPLE

From a photo. lent by Major H. R. Sykes)

The man who steals gold will become a rat; if he steals meat he becomes a vulture; but if he takes a horse, then in the next life he is born as a tiger.

The women who steal become the females of the animals mentioned.

Let a man never slay a **Brahman**, even if he has committed all possible crimes. No greater crime is known on earth than slaying one. The **Sudras**, we learn, were only created to be the slaves of **Brahmans.**

The power of the priests was growing; but the people wanted more religion, and later on they found it in a religion of Love and not in hard and difficult rules. There were nineteen other codes besides that of **Manu**, but with them we need not concern ourselves, as this is the most important.

Try and guess how you would find out the past history of any nation if they never wrote anything down.

It is not easy, so I will tell you.

We have, firstly, tradition: which means information passed down the ages by word of mouth; secondly, writings of foreign travellers and historians who mention India; thirdly, old cities, monuments, and inscriptions, and also coins with portraits and names on them. From all these materials, diligent scholars have found out a great deal, and probably will be able to discover fresh information as more old cities are unearthed.

In the middle of the seventh century a knowledge of writing began; **Arabs** came by sea, creeping along the coast from harbour to harbour, so as to trade with India, the land of spices and of gold. Tradition tells us of sixteen independent states, extending from the north-west of the **Punjab** down to **Malwa**; some were republics, but some were ruled by kings. Later on, in the religious books, we get long lists of kings belonging to different dynasties, among them rulers of **Magadha, Kosala, Kasi** and others. We learn of the **Saisunaga** dynasty—the snake-worshippers—whom we mentioned before, but little that is definite and clear till the time of **Bimbisara** the fifth king, who flourished about **519 B.C.**

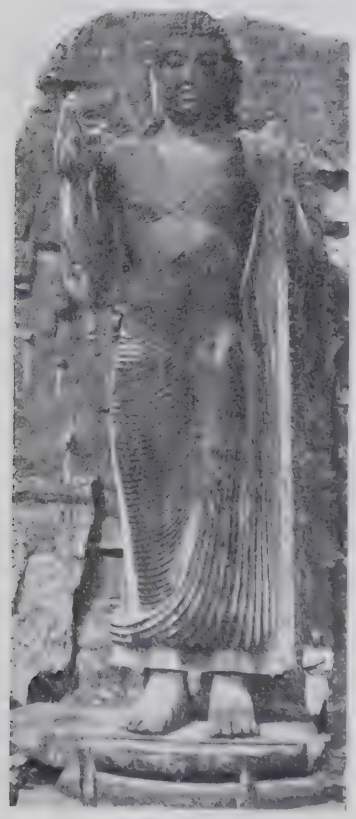
He was Raja of a small state, which included **Patna** and **Gaya**, his capital being **Rajagriha.** The town below the fort is said to have been built by him, but we shall learn more about these rulers when the earth at present covering it has been carefully removed. He added the neighbouring state of **Anga** to his kingdom, and strengthened his position by marrying daughters of the most important chiefs. By degrees, during his reign of twenty-seven years, he built up the kingdom of **Magadha**, and then, feeling his work was done, allowed his favourite son to ascend the throne.

Ajatasutra ill-rewarded this gracious act of his father, or he shut him up in prison, and allowed him to die of starvation. Punishment does not seem to have followed this terrible deed, for after he began to reign, about 495 **B.C.**, he certainly kept his throne for forty years, although war was waged against him by **Virudhaka, King** of **Kosala**, who murdered a great many of his subjects of the **Sakya** clan. We also hear of **Udaya**, a son or grandson of **Ajatasutra**, who built **Pataliputra** — the modern **Patna.** Patali is the Sanskrit for bignonia, or trumpet-flower, so we may remember that the four remaining Saisunaga kings lived in 'Trumpet-flower City.' These two great monarchs must have been ruling at the same time as another great king, **Darius** of **Persia**, who sent an officer called **Skylax** by land to India, so as to try and find a way down the river Indus back to Persia by sea. Owing to his success **Darius** annexed all the land up to the Indus ; and, a century later, when **Alexander the Great** came, he found it was still a Persian province. About **B.C. 361** the reigning king was deprived of his kingdom by a low-born man who established the **Nanda** dynasty. This dynasty lasted only for a few generations. The last king was deposed and slain by **Chandragupta Maurya**, who also was not of noble birth. It is almost certain that his accession to the throne of **Magadha** was in **321 B.C.** It is said that as a young man he met **Alexander**, the mighty Macedonian. It is interesting to think that he did. We know that he seized the opportunity of strengthening and enlarging his empire during the troublous times after the death of **Alexander** in **B.C. 323.**

CHAPTER 4

THE GREAT TEACHER

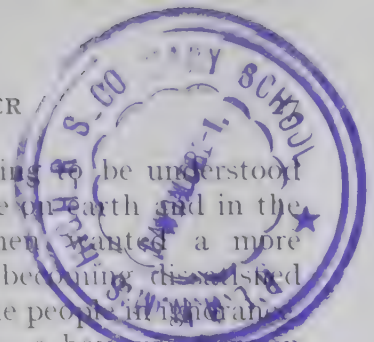
THE early simplicity of the Vedic times had passed away, and the old child-like joy which is apparent in the early poems had disappeared. The Aryan peoples had spread far down the Ganges Valley, and the country was split up into small provinces, ruled by separate chiefs.



BUDDHA

In one of the chapters you have read about the Brahmans, the priestly class who knew the Vedas by heart, and performed the sacrifices for the 'Castes' beneath them, whom they treated with contempt. Everyone hoped one day to be born again as a Brahman. They called this idea of re-birth **Transmigration**—a passing across the gulf which divides the present life from the next. They believed that they had to return to this earth many times and always hoped to return in a higher state. This doctrine, or belief, had become rooted in the hearts of the people long before this time and would have been impossible to remove.

We have described the punishments for theft in the Code of Manu. The man who stole gold became a rat, if he took some meat he became a vulture, but if he stole a horse then in the next life he was born as a tiger. The penalty for women was the same, as they became the females of the animals named.



Medicine and Anatomy were beginning to be understood and studied, and the great laws of nature on earth and in the heavens were dimly realised. But men wanted a more spiritual religion, and probably were becoming dissatisfied with the Brahmans, who tried to keep the people in ignorance.

In the fifth century, about **B.C. 480,** a boy was born in **Kapilavastu** in **Nepal,** who preached a new religion, and whose followers now number many millions. His father was called **Suddhodana,** and he was a rich merchant of a tribe of **Sakyas** who were probably of **Scythian** origin. Great was the rejoicing over the happy event. The boy was named **Siddhartha,** but is more often known by his family name of **Gautama.** At the age of nineteen he was married to his cousin, and soon a son called **Rahulla** was born. Life was one long round of pleasure, and his days were filled with visits to lovely gardens, hunting and shooting, and watching beautiful maidens sing and dance.

But an awakening was at hand. One day when he was driving with **Channa,** his favourite charioteer, he saw a sad sight. There, at the side of the road, hurrying as fast as he could to get out of the way of the high and mighty Prince, was an old man bent double with age. He lifted his poor sightless eyes, listening to the gay, happy laughter of the passers-by, and leant heavily on his crutch as he hobbled along, wishing that his stiff, bent knees and aching back were strong and straight again.

Siddhartha gazed at the sad sight, and ordered gifts to be given to the aged and infirm cripple. He turned to **Channa** and asked him why the poor man was so feeble. The answer was that all of us must grow old, and that death is the only possible release from the woes of life.

On another occasion his eyes were arrested by the sight of a man suffering from a dreadful disease. Everyone avoided the unfortunate fellow, and drew away their clothes, fearing lest they might touch him. The dogs were the only beings which had pity, and they were licking the poor sore body.

What did this mean? Why was there disease in this beautiful world? The answer was given. 'We must all die,

and many of us are treated ill in this world, owing to our own faults, so that death comes as a happy release.'

One day he saw a corpse and when **Channa** was asked the reason he could only give the same sad answer, 'To this, O Prince, the highest as well as the lowest must come.'

At last an ascetic—one who willingly renounces the joys and pleasures of this world, so as to secure a happier life when born again—passed by, and Channa was able to unfold to his master some of the delights of renunciation.

They returned to the Palace. Shouts of joy and bands of musicians greeted **Siddhartha** with the news of the birth of his first-born. 'Another strong tie I must break,' he said, sorrowfully.

At length he retired to rest, but awoke at midnight and went out. The faithful Channa was on guard. The Prince told him to saddle his favourite horse. He then turned back into the house to look once again at his wife, longing to take up the sleeping babe in his arms and give it a last embrace. Fearing to disturb the child, he passed out quietly, mounted his horse, and went out into the darkness accompanied only by his faithful servant. He rode many miles that night, till he reached the banks of the **Anoma** river, where he dismounted. Drawing out his long sword, he cut off his flowing hair, and taking off his ornaments he handed them and the horse to Channa, ordering him to return home and tell his master what had happened, and say that his son had left him to live the life of renunciation and discover the right path of peace.

Gautama sought out two wise men and became their pupil, and then practised great hardships under their guidance. He starved himself, he sat motionless for hours, he held his breath and tried to think great thoughts, but it was all in vain. He had to leave them, indignant though they were, and travel further in hope of enlightenment.

Then he retired to the jungle of **Uruvela** in the **Vindhya** mountains for six years, and again inflicted the severest penances upon himself. He was soon regarded as a saint, but one day he fell down in a swoon. The disciples who had

followed him owing to his piety lifted him up thinking he was dead, and had gained peace for ever. He slowly recovered, and then, to their distress, declared that these hardships did not win peace for him. So he began to eat and drink like ordinary men. His disciples ceased to respect him, so left him and went sadly away. He moved on towards the

TEMPLE OF THE TOOTH, A BUDDHIST SHRINE AT KANDY, CEYLON
(From a photo. by E. R. Sykes)

bank of a river some miles distant. A bright young village girl saw him and brought him some food, and he sat down under a pipul tree to enjoy his meal.

Here he strove in spirit for many hours, during the long hot day, till at last it became clear to his mind that he was a **Buddha**, an Enlightened One, and must go forth to lead others into 'the only path of peace.'

He heard that his five disciples, who had left him, had gone to **Benares,** so he went to the deer-forest near the city where they were living, in order that they should be the first to learn his good news. On the road he met a man who asked him why he looked so calm and yet so happy. 'I am going,' said **Buddha,** 'to the city of **Benares** to lay the foundation of a kingdom of righteousness, to give light to those who are veiled in darkness, and to open the gate of immortality to men.' The man laughed at him, but **Buddha** added: 'I have conquered all evil passions and only live to be the prophet of truth.' Even this failed to convince him, so they separated and Buddha continued his journey alone.

We can easily imagine him walking along the dusty tracks towards the distant city, resting during the heat of the day in the patches of shade cast by the trees at the sides of the road. The oxen dragging themselves along under huge burdens, and the ass, with her little one by her side, also toiling along under a great load of grass, would be familiar sights. He would stand aside to let them pass, longing to preach kindness to animals, as well as peace to men.

Meanwhile we must try and realise what message it was that he was burning to deliver to his old disciples and to the world. He believed that everything we can see and touch was certain to melt away and disappear, that to be alive was misery, that man must overcome the wickedness in his own heart, and that only the complete conquest of all that is sinful and bad can save him from being forced to return to earth again and again. The man who had at last conquered the evil in himself, and did not require the discipline of another life in this world, would attain to **Nirvana,** which Buddha taught was absorption, or an unending state of happiness without consciousness or feeling.

Many men were attracted to him by this new teaching, which was good news for all Castes, and came asking for permission to put on the yellow robe and shave the head, and so declare themselves to be the disciples of Gautama Buddha. One rich young man came to him secretly by night, and then

having been accepted, returned home to fetch his relations, bringing his mother and wife, who were the first women to follow 'the Paths' leading to **Nirvana.** The way of sorrow comes first, for it is easily understood that sorrow is inseparable from existence; then comes the longing to be rid of impure desires, which cause the sorrow and pain of the world; thirdly, man must free himself from ignorance and doubt, until at last he gains universal charity, for true enlightenment and freedom are only to be found in love.

Gautama had a charming and winning voice which persuaded men to come to him, and an attractive face and manner, which bound them to him by cords of love. Having gained many disciples, he felt it was time to go out beyond the deer-forest of Benares, and tell the world his good news, So, the rainy season being over, he summoned his followers and sent them forth one by one, to teach and explain the New Way to all whom they met. Gautama, accompanied by some disciples, walked to **Rajagriha,** the capital of King **Bindusara,** who came forth to meet him and gave him much honour, offering him a garden to rest in.

His old father, hearing he was no longer an ascetic, but was preaching from village to village, asked him to come and see him for the last time. Gautama entered the city, begging his food from door to door. You can picture the distress and anger of the old man when he was told what his son was doing. 'Are you not of the same good descent as I am?' he asked, 'have our sons ever begged their food from the poor of our city?' Gautama gently answered 'My beloved parent, my descent is from the prophets, the Buddhas of old, who acted thus; but I have priceless treasures to disclose to you. Let me come in and lay them at your feet.' Many of the women came out to see this son of the house returning as a pilgrim, but one hid behind the curtains and was afraid to show herself. This was his poor deserted wife. 'I will wait and see,' she said, 'Perhaps he will send for me, or come to me.' He went to her, allowing her to embrace him once and then put her away from him for ever. He told her a story to show how great had been her virtue in an earlier birth, and

years after she became one of the first of the women who lived apart from life as nuns, in an Order founded for women by the Buddha.

You can imagine that this new religion, which was taking such hold on the people, did not please the Brahmans. The teaching that all men were equal, and that all could attain to happiness, could not be permitted by the priests. They had always taught that only they could offer sacrifices, and had kept the lower classes in great subjection. So angry were they, that they persuaded certain bad men to murder one of the Buddha's chief disciples, and even attempted to kill the great teacher himself.

Many years had been spent in teaching, and at last at the age of eighty, the Buddha passed away, surrounded by his disciples. His last words were 'Beloved, that which causes life, causes also death.'

His remains were burned, and caskets, or boxes containing the ashes, were sent to different communities to be placed in the great **Stupas,** or dome-shaped brick mounds, which are still to be seen in different parts of the country to-day.

Buddha never accepted, and seemed to ignore or set aside, the idea of a God and belief in the soul, and yet his teaching appealed to the masses of the people by its doctrines of the equality of men and the end of pain at the last. He did not wish to set aside the Brahmans and their religion, but hoped that they would be so attracted by his newer revelation that they would adopt it. But Caste proved too strong for him, as the priests can hardly have seen with satisfaction the poor Sudras, seated beside their betters, learning about the Four-fold Paths. So they refused to have anything to do with this new religion.

Self-conquest and universal charity are the two chief principles running through all the teaching of Buddha, and no wrong or oppression could exist with such lofty ideas. His greatest follower, **Asoka,** of whom you will read later, was probably the most enlightened, and certainly the most kindly ruler who ever governed India. Under him Buddhism spread, but now it is almost unknown in

India, as the people found that other religious system suited them better. It still has many followers in Ceylon, Tibet and China.

A BUDDHIST STUPA

CHAPTER 5

THE COMING OF THE WEST

WE have come at last into the clear light of history, and now we shall read how the West came to try and conquer the East.

Alexander, who came out of the West, was the greater son of a great father.

His father was **Philip, King** of **Macedon**, in south-eastern Europe. Philip began life as a hostage, but on the death of his brother, **in B.C. 359**, he ascended the throne of **Macedon**. **In B.C. 336** he was assassinated at **Aegaea** as he was passing in a stately procession into the theatre for the marriage festivities of **Alexander** his son, who was born **B.C. 356**. The courtiers stood on one side and the king stepped forward alone under the gateway. A man sprang out and stabbed him in the side, dashing away and nearly making his escape after the awful deed was done. All was now confusion, and the people fled to their houses in fear.

Philip's friends hastily surrounded **Alexander** and claimed the throne for him. He was just twenty years of age, and was admired by all. He came forward appealing for support to the ambassadors and envoys assembled for the marriage, and his youth and beauty did not appeal in vain. As he was at once accepted as king in **Macedon** he was more likely to be acknowledged by the vast army which his father had gathered together in Asia.

Philip had wisely given his son the best education possible. **Aristotle**, the celebrated philosopher, had been appointed his tutor and lived with him, teaching him all that he himself had learnt and thought. He was also trained to arms, and became one of the best athletes of his day, and

was of a manly beauty which charmed the eyes of all who saw him. Self-reliant, capable of great self-restraint, and of a brilliant intellect, we cannot wonder that his troops followed him gladly during the seven years of fighting which filled his reign.

After he ascended the throne he spent two years in consolidating his kingdom before he dared to think of further conquests.

At last in the spring of **B.C. 334** he marched to the **Dardanelles** with forty thousand men. He said good-bye to his mother, and gave away most of his money, saying he only wanted to take his hopes and aims with him.

His aim was the conquest of **Persia**, and the downfall of **Darius** its king. To ensure this object he first conquered **Syria** and **Egypt**, and then, having secured his base, he marched on to **Persia.**

The great kingdom of Persia included all the country up to the Indus river, so that you will understand how a king of distant Macedon came to India.

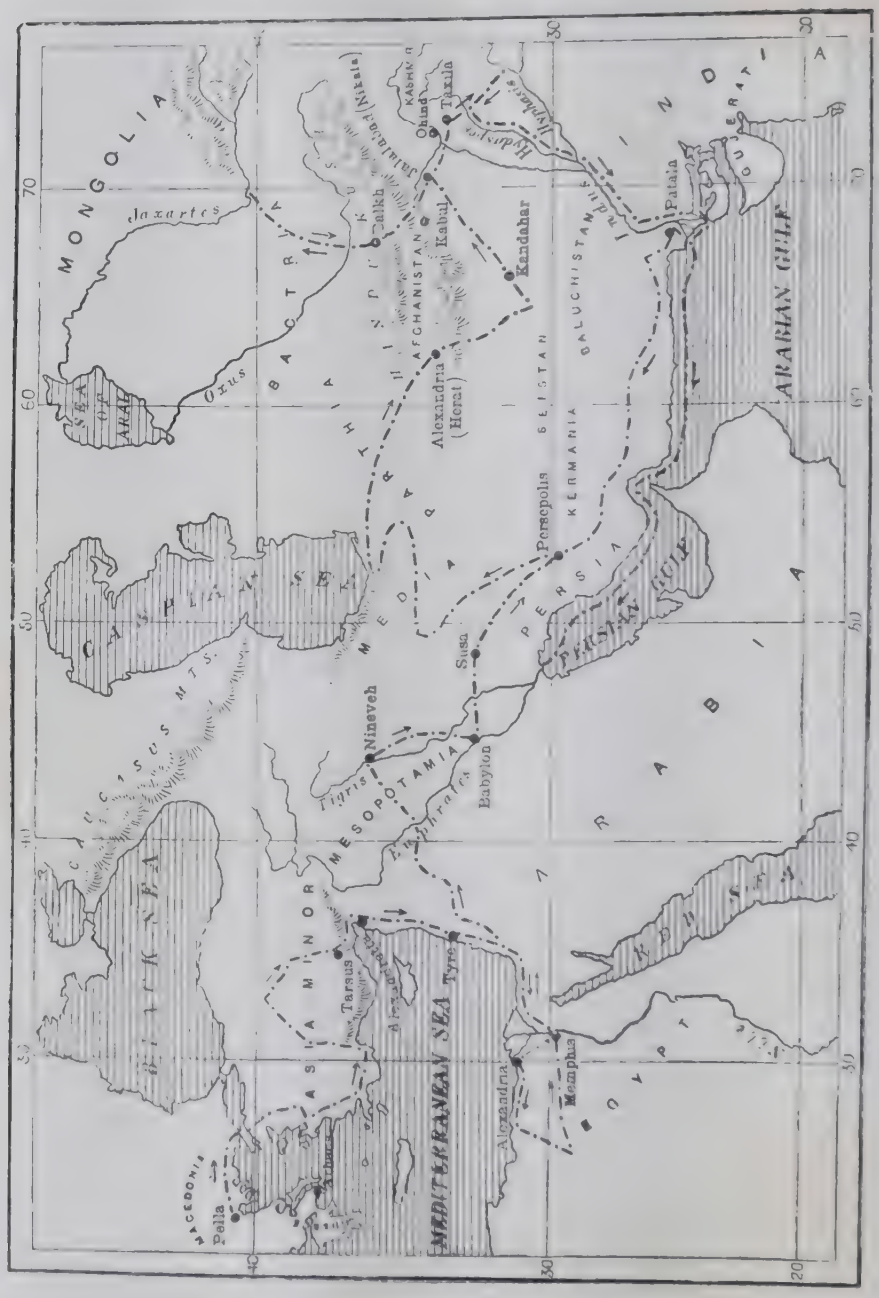
Alexander treated the Persians with compassion, and he gives us his reasons for doing so in the following quotation :—

> The possession of what we got by the sword is not very lasting, but the duty of good deeds is eternal. If we have a mind to keep Asia and not simply pass through it, our compassion must extend to them also, and their fidelity will make our Empire everlasting.

These countries had to be conquered, so that the country behind him should be safe when he advanced on India.

He left **Persia** behind him, having secured his communications with **Greece**, and advanced to the district of **Bactria**, situated in the mountainous regions north of **Afghanistan**. Here, on the site of the modern city of **Herat**, he founded a city called **Alexandria.** This was not the first city he had thus named, and two bearing his name still survive to-day. One, **Alexandria**, is in **Egypt**, and another, called **Alexandretta**, is in **Asia Minor.** Find all these places in the map.

After the severe fighting and long marches in Persia, he allowed the army to rest for three years. From one place he



THE MARCH OF ALEXANDER THE GREAT

sent back to distant Macedon some very beautiful, large oxen, which shows how thoroughly he had conquered the country in his rear. During this time fresh troops arrived, and sick or unwilling soldiers were sent home. When all was ready, the order was given for the difficult march towards India. You can trace in the map the general direction of his route. Although the names of the passes he crossed are not known, yet we can easily find some in the direction from which he came, and picture him marching over them, as the British and Indian troops have done in many a frontier war since then. The fierce tribes which to this day inhabit that inhospitable region did not at first realise what a mighty conqueror was opposing them. They were not likely to allow the army to pass freely and peaceably, for they were too fond of fighting, as indeed they still are. Alexander had to send some of his forces again and again to subdue these tribes before he dared continue his advance south. Many of them wisely submitted, but the **Assakenians** of the **Swat** river country opposed him. Their chief city, called **Massaga**, had to be subdued at all costs, as the roads behind the army must be made secure, before a further advance was made towards India. In nine days the Greeks threw up a bank of earth high enough to raise their wooden towers above the level of the walls, so as to throw stones and shoot arrows into the city. After much fierce fighting, the garrison fell, disheartened by the death of their chief.

There were many encounters on the march, and it was a long time before it was considered safe to continue the advance. At length the army reached the Indus, and made a bridge of boats above **Attock**. They crossed the river, and then marched on to the important city of **Taxila**, the Serpent City, noted for its University and learning, which was on the further side of the river, at **Hasan Abdal**, near the present town of **Rawal Pindi**.

Ambhi, the King of **Taxila**, sent in his submission, as the fame of the great conqueror had reached him. He also hoped that by joining the Greeks he might secure the downfall of his enemy, **Poros**, who ruled over a large district con-

sisting of Jhelum, Gujerat and Shahpur, and was known to be encamped in great force lower down the river.

It was now May, the early freshness of spring was over, and the soldiers felt the heat of summer commencing, but heat and cold mattered nothing to their general, and he never hesitated in his onward course. Yet he always shared all the dangers and difficulties of his men. Once in the desert, when

A NAGA FROM THE SERPENT CITY
(By kind permission of the India Office)

all the army was stumbling along, scorched and blinded by the fierce heat, some scouts brought a little water, collected with great difficulty, in a helmet, and offered it to Alexander. He felt he could not drink such a precious draught of water when he remembered that his soldiers were dying of thirst, so he poured it out before them all—a marvellous offering to the

gods. **Arrian**, the historian, says: 'As a result of this action the entire army was refreshed to such a degree that any one might have imagined that the water poured away had furnished a drink for every man.' However, at Taxila, there was water enough and to spare in the river, and we are even told that rain fell here, the first the Greeks had seen for many a long month. During the winter, when they had been in the mountains, they had only seen snow, and this unexpected storm of rain made an impression on them.

As the Macedonians were marching the last five miles towards this great city, they were much alarmed at seeing a vast army advancing towards them. Hastily the orders were given to form up in order of battle; but it was only the King of Taxila who was advancing to pay honour to his friends, and to show that he placed all his men at the disposal of their general.

The Macedonians stayed some time to rest and refresh themselves near Taxila, and then prepared for a march of one hundred miles to meet the mighty Poros, who was waiting on the further bank of the **Hydaspes (Jhelum)** river. The King of Taxila had given Alexander some of his men and elephants to help him against **Poros.** At first the soldiers had been very much frightened at seeing these huge animals, who were trained to crush men with their feet, or else to lift them up to be killed by their drivers. As **Poros** was reported to have a great number of elephants with him, it was as well for the Macedonians to get accustomed to the sight of them. There was no hope of going back, and their confidence in their general was immense, so that they gladly faced all the terrors ahead.

When they reached the **Jhelum** it was swollen with the melting snows of the **Himalayas.** Most generals would have quietly camped and waited till the autumn. Not so Alexander; the more difficult the task, the more ready he was to face it and overcome it. He sent back for the boats he had used to cross the Indus, so cutting off all chance of retreat. The men were ordered to sail up and down the river every day and look for a safe landing-place. Others

constantly tried to cross the swift-flowing stream, searching for a ford. So day and night Poros' men were kept on the watch, till at last it was reported in his camp that no further efforts would be made till the winter. Yet all the time Alexander was determined to 'steal the passage,' as **Arrian** terms it. Sixteen miles up stream a suitable place had been found behind a wooded belt of trees and undergrowth. Here rafts, boats, skins stuffed with hay—everything was collected that might help the eleven thousand chosen men to cross. On a pouring night in the middle of the July rains, the great attempt was made, led by the general in person. But a bitter disappointment awaited them, for it was not the further bank which they had reached, but only an island, and when a ford was at last found to the mainland the men and horses had to swim it. Yet they were able to form up in order of battle and prepare to meet Poros before their arrival was discovered. For the first time in the history of India the West did battle with the East.

On hearing the unexpected news that Alexander and his army had crossed the river, the son of the Indian king was hurriedly dispatched with 2 000 horses and 120 chariots, but this small force was speedily routed by Alexander's vast host. Poros and the main army now marched to the rescue, leaving behind a small force to guard the camp against **Krateros**, one of Alexander's generals, who still lay encamped on the opposite shore. The battle between these two great men was fought on the level ground at the foot of the hills close to the river banks. In the centre Poros placed 200 elephants with 30,000 infantry behind them, protected by his cavalry on either side, with the chariots in front. In numbers he was vastly superior to Alexander, but he had not calculated on the fierceness of his foes, nor on their rapidity of movement. A well-carried out attack on the rear, led by the Greek cavalry, rapidly reduced the mighty army of **Poros** to submission. **Krateros** had also assisted; he had crossed the river lower down the stream and harassed the rear of the Indian army, and helped in its final downfall.

We read in **Plutarch**, a Greek writer of the first century,

A.D., of the terrible confusion at the end of the fight. 'The elephants,' he writes, 'being now enclosed in a narrow space, did as much damage to their friends as to their foes, trampling them under their feet as they turned and pushed about. There resulted in consequence a great slaughter of the cavalry, shut up as it was within a narrow space around the elephants. Many of the elephant-drivers had been shot down, and of the elephants themselves some had been wounded, while others, both from exhaustion and the loss of their 'mahouts,' no longer kept to their side of the conflict, but, as if driven frantic by their sufferings, attacked friend and foe alike, pushed them, trampled them down, and killed them in all manner of ways. But the Macedonians, who had a wide and open position, and were able to operate as they thought best, gave way when the elephants charged, and when they retreated, followed at their heels, throwing darts at them so that the Indians, who were in the midst of the animals, suffered far more than they did from the effect of their rage.'

All turned to flight wherever a gap could be found in the circle of Alexander's cavalry. The great Poros, who had dared to oppose him, was taken prisoner, after being several times severely wounded.

We read the following account of the elephant which carried Poros :—

> This elephant during the whole battle gave extraordinary proofs of his wisdom and care of the king's person. As long as that prince was able to fight, he defended him with great courage, and repulsed all assailants : and when he perceived him ready to sink under the multitude of darts, and the wounds with which he was covered, to prevent his falling off he kneeled down in the softest manner, and with his trunk gently drew every dart out of his body.

Poros asked to be treated 'like a King,' and Alexander understanding that he was face to face with a worthy opponent, re-instated him in his government adding to it other districts. In this he showed his wisdom. He knew that his troops would one day wish to return home, and therefore it was wise to have friends and not foes on the road of his retreat.

The army now advanced in an easterly direction crossing the **Chenab** and **Ravi** rivers, meeting with fierce resistance at several places. But the men were tired of fighting, and felt that each step took them further from **Greece.** Even the speeches of Alexander praising them, and full of promises of wealth and empire in the future, could not raise

ALEXANDER ON BOUKEPHALOS, HIS FAVOURITE HORSE

any enthusiasm. **Koinos** explained their feelings in an address which is preserved in the writings of **Arrian.** He asked for moderation in the midst of success, and pointed out how many of the troops were dead, killed by the sword or by disease, that many were left behind in the new colonies, and

how all that were present were sick with longing for their own country.

Alexander saw that a return to Greece was necessary, so he set up twelve huge stone altars to mark his furthest advance into India and as a memorial of his conquests. One can easily understand how little these sacrifices and the games celebrating his victory would appeal to him, forced as he was by the will of his soldiers to abandon his dreams of a World Empire. We can imagine how he would stand and gaze across the river **Beas**, wondering what fresh worlds there were to conquer, and what riches were in that land which he was prevented from entering. It must have been with the deepest reluctance that he turned his back on the Empire of his dreams.

Two towns were founded to commemorate this great victory. One, called **Nikaia**, was built on the battlefield, and the other, named **Boukephala**, was situated where the army had started to cross the river, but no trace of them remains. The latter city was erected in memory of the famous charger which had so long and unweariedly carried the general, but which at last had died from hard work and old age. You may be certain that Alexander grieved over the loss of his favourite horse, as truly as he did over the loss of his men, and that he often looked back with longing to the days when he had been advancing towards the goal of his hopes.

CHAPTER 6

THE RETREAT

WHAT do you suppose were the feelings of the soldiers and camp-followers when they heard the news that they were to turn their backs on India and return to their homes in far-off Macedon?

You can easily imagine their delight, and the shouts of joy with which they heard the decision of their beloved general.

Alexander knew when he passed over the **Beas** river again that he had to accept retreat and failure, at any rate for the time. The **Ravi** and **Chenab** rivers were crossed again, the men having carried the boats and materials back with them. Envoys were received and kings were given their separate districts, and everything was arranged. While all this was being planned, a large number of soldiers arrived direct from **Thrace**, the province north of Macedon bringing with them a welcome number of new suits of armour. You can understand the delight of the home-sick soldiers at meeting their comrades and the anxious enquiries about friends at home; but it was bitter to the mighty general to welcome these fresh untired men, feeling that he could not lead them to victory, and that they must be used to secure a retreat instead.

The main army was ordered not to return by the difficult and dangerous mountain passes, but to sail down the Indus to the 'Great Sea which encircled the Earth,' and, as the men supposed, washed the shores of distant Macedon. Doubtless the men rejoiced in this decision, little knowing the hardships of the journey along waterless **Baluchistan**, or how intensely hot it would be in boats on the **Arabian Sea** even in winter. Any soldier who wished, and all who were unfit for further exertion, were left behind at the fortified town which one of Alexander's generals had built on the **Chenab** river. **Poros**,

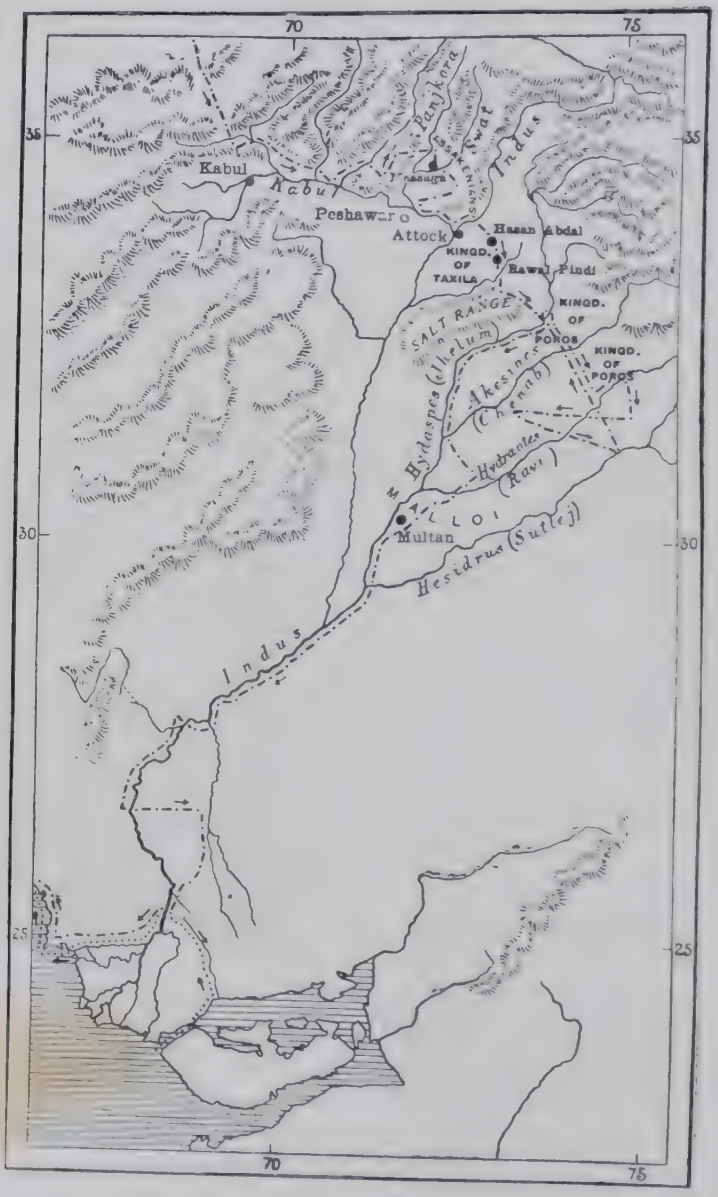
whom Alexander had fought and conquered as you have read, was summoned to an assembly of officers, and solemnly acknowledged as king over a large territory. The **King of Taxila** was also established in his sovereignty, and marriages between the families of the two rivals were arranged.

In preparation for the retreat Alexander made careful plans for the protection of the army while it was in boats sailing down the river Indus. At last all was ready, so he ordered the trumpets to be sounded, and taking up a golden cup poured out an offering to all the gods in whom he trusted; then flinging the goblet into the stream, he implored the aid of the gods of the Jhelum, Chenab, and Indus rivers, to carry his men safely to the ocean. So the adventurous voyage, which took a year to accomplish, was begun.

It was important that those who were in the boats with the horses should not be attacked. One general was told off to protect the rear, while two more marched ahead with men to secure a safe passage, and others marched close to the banks to guard the fleet on its memorable voyage. It is quite impossible to trace their travels, as the course of all the rivers has changed since then, and we can only picture the wild scenes when the ships were tossed in the whirlpools and rapids where two rivers joined, but we cannot decide where it all happened. There must have been at least 1,000 vessels to hold the men, horses and supplies, as very little food could be hoped for to supply an army in the desert of **Sind.**

The various tribes were not likely to allow boats to pass down the river in safety. Alexander had thought of this, so he landed his troops again and again to attack them.

You will like to read one incident, as it nearly caused the death of the leader. The **Malloi**, who had tried to prevent the passage of the fleet, finding themselves in difficulties, retired to their strongest town, whither they were hotly pursued. The citadel still held out, and long ladders were fetched to scale its walls. Alexander, impatient of delay, dashed up the first ladder, but was followed by only three men. He dared not wait for support, being such a clear mark for every arrow, as he stood on the wall, so he leaped



ALEXANDER THE GREAT IN INDIA

down into the citadel with his three followers after him. One was killed, and Alexander was pierced in the breast by an arrow before the rest of the soldiers were able to arrive. Fortunately the wound was not mortal, but the revenge taken was fierce and long. Scarcely a soul survived, but the lesson had been learnt by most of the tribes, and they all submitted to the Greeks. Presents were given, in exchange for vows of allegiance, to those who promised to become his allies. Alexander appointed **Satraps**, or governors, chosen from among his officers, and then had to sail away. At length after many adventures the army arrived at the delta, or mouth, of the river Indus. The ruler of this district hurriedly offered his submission, as news of the fate of those who resisted the renowned warriors had already reached him. As there was now no further danger, **Krateros**, with part of the army was ordered to start back to **Persia** by the old caravan route through **Kandahar** and **Seistan**, and to join **Alexander** in **Kermania**, a province of Persia, which after some time he was able to accomplish. The rest of the army continued their journey, and soon reached the sea.

A PERSIAN WHEEL

(From a photo. lent by Lord Sydenham)

Here a new difficulty awaited them. The boats were dragged out to sea by the force of the tide, and the men were greatly alarmed by the ebb and flow of the water. Alexander saw how frightened they were, so he sailed out some distance from the shore, and after sacrificing a bull to **Poseidon**, the God of the Seas, returned to encourage his anxious men.

Part of the army began to march along the coast of **Baluchistan** under the General. **Nearchos** was ordered

to follow with the fleet when the monsoon had become less violent. The army and fleet met, having kept in touch at intervals along the coast of the **Arabian Sea**, and finally **Babylon** was reached, where the great General died in **B.C. 323.**

Yet it was more than three years before the survivors of the army knelt on the shores of the **Black Sea**, and wept with joy to think that at last, after many a weary march, they again saw the waters which swept the shores of their own homes. But you can understand also what their grief would be. Their beloved general, **Alexander** the Great, was not with them. They had buried him in distant **Babylon**, and sad was the news they were bringing back to **Macedon.** Many of their comrades also were dead, buried in the burning sand, or beside the mountain torrent. Most of the cities and colonies which they had founded were abandoned and desolate, or else had been won back by the enemy. Yet the name of Alexander survives, and the stories of his army and their victories and sufferings are told to the children of to-day.

The expedition to India had lasted three years, and **Nearchos** wrote an account of the country through which the Greeks had passed. Only nineteen months of the whole time had been spent in India, the rest of the time being occupied by the conquest of Persia and the retreat. If Alexander had lived, he would doubtless have returned and strengthened and extended his power, but owing to his death the Greeks soon ceased to have any hold on the country. Alexander had failed, but, as the American poet Lowell says : 'Not failure, but low aim is crime.' His aim had been to rival the vast empire of Darius, and to add to it India and the unknown world. A great aim, indeed !

He had failed to conquer India, the goal of his dreams, and had turned his face towards home, only to die while still far from it.

Nothing is left of the empire Alexander attempted to establish, but a great deal of sculpture has been discovered in the old Kingdom of **Bactria**, which he founded. This you will read about in a chapter on **Indian** art.

Before Alexander had invaded India the Egyptians, Assyrians and Persians had tried to do so, but, as you have read, he was the first conqueror from Europe. 'He came, he saw, and he conquered,' as a great Roman general said, but that was all. He came only to win glory and renown, and to acquire wealth for himself and his soldiers.

A CARAVAN IN PERSIA
(*From a photo. lent by Major H. R. Sykes*)

He hoped to rule over a kingdom as wide-spread as the world, but it was with no thought of improving the condition of the patient millions of simple folk in the countries through which he passed.

Alexander's successes showed that disciplined forces could conquer any Asiatic power, and his long journeys proved that there were lines of easy communication with the west both by land and sea.

CHAPTER 7

INDIA AFTER THE DEATH OF ALEXANDER

A FEW short years after the death of **Alexander** at **Babylon** the rule of the **Greeks** was no longer acknowledged in **India**. When the news of his death reached the country, steps were at once taken by the different princes to regain, or else to consolidate, their possessions, and to drive out the remaining foreigners. **Chandra Gupta** was the leader of the revolt. Learning the glad tidings of Alexander's death he persuaded others to rise with him and claim their independence. He was of humble birth on his mother's side, but on his father's he belonged to the royal house of **Magadha**, the most important state in the north of the country. In his youth he had offended **Maha-padma Nanda**, his relative who had banished him from the kingdom. It was during this exile that he met Alexander and realised what a wonderful man he was, because he had come so far and had conquered every country he passed through. It is said that **Chandra Gupta** told **Alexander** how unpopular the King of Magadha was, and assured him that there would be no difficulty in conquering his country, which was on the borders of the Ganges river.

What would have been the fate of India if Alexander had been able to do so? Would he have sailed down the Ganges and found that even at its mouth he had not reached the edge of the world, and that there were still peoples and lands to conquer? However, it was not to be, and as you remember he sailed down another river to the sea and returned to Persia, there to die.

As Chandra Gupta was successful against the Macedonians who had been left behind by Alexander, he decided to conquer the King of Magadha, and gain the throne. He was helped in this by a wily Brahman called **Chanakya**. When he had

succeeded, he determined to retain a firm hold on the kingdom, so he killed King **Mahapadma Nanda** and every member of his family, that there should be no rivals left to dispute his claims. By this time he had collected a very large army and had to keep it employed. At last, after fighting for several years, he conquered and ruled over a vast empire stretching from the **Bay of Bengal** to the **Arabian Sea**, and as far south as the **Narbada** river, and so became the first **Emperor of India**.

Seleukos, one of Alexander's generals, had meanwhile established himself at **Babylon**, and when he felt strong enough he advanced towards **India**, hoping to regain all the country which that great general had conquered. He advanced even further than Alexander had done and reached the Ganges Valley, but here he met a man who had also been playing the same game of war with marked success. No historian has written about the great battle between **Chandra Gupta** and **Seleukos**, but **Seleukos** was forced to retire and was compelled to give back the provinces in which **Kabul**, **Herat**, and **Kandahar** are now situated, in exchange for 500 elephants. After marrying an Indian princess he marched sadly away, leaving India for ever.

Although **Seleukos** had been compelled to make peace, to re-cross the Indus and to leave India, yet **Chandra Gupta** allowed him to send an ambassador, called **Megasthenes**, to his court at **Pataliputra**, now known as **Patna**.

Megasthenes remained for some time with the Indian kings, and wrote a history of Indian affairs, that he might hand down to us a faithful account of all that he had witnessed. He tells us some very funny things, which will interest you, although we know that they are not true ; such as that trees grow in the Indian Sea. He mentions very small men who have no noses, and others whose heels are in front, who have no mouths, and who live by smelling apples.

We also read stories of elephants and the way they are tamed ; of ants who dig for gold, which the Indians steal from them at night. If the ants discover the theft they pursue the men and fight for the gold till they die.

In another chapter of his writings we read of a tribe which had a fine city defended by marshes, which were used as a ditch, in which crocodiles were kept. These animals so loved human flesh that they devoured anyone who attempted to enter the city by swimming the ditch. Therefore everyone was forced to pass over the bridge and be inspected by the guard before entering.

POTTERS AT WORK

From a photo. lent by A. Stanley Clarke, Esq.

In a last extract you can read what he thought of the Indians. He says:—

Some cultivate the soil, very many follow war, and others trade. The noblest and richest manage public affairs, administer justice and sit in council with the kings.

There exists also a fifth class of those most eminent for their wisdom, who, after some years passed in the service of the State, retire to the woods where they hunt elephants, which when made quite tame and docile they use for ploughing and for riding on.

When these men are tired of life they seek death by mounting a funeral pile and allowing themselves to be burnt alive.

Megasthenes also describes the laws and regulations of the king, many of them very like modern ones, and praises them very highly; and he tells us a great deal about the products of the country and its geographical features. We read of the beautiful golden vessels used at the court, and the jewels and fine muslin worn by the king. Also of the fights between men and animals, and of ox-races with fast-trotting oxen yoked with horses. The king loved the chase and used arrows to shoot with. He was always guarded day and night by a band of chosen women, who could ride and hunt as well as men, and who were sworn to protect the king at the cost of their own lives.

But the memory of all those relations whom he had murdered in his efforts to gain the throne, must have been always in the mind of **Chandra Gupta**, for he never dared to sleep by day, and did not decide where he would sleep at night till the last moment. He seems after all to have died a natural death in **B.C. 297**, after twenty-four years of capable rule.

The kingdom seems to have passed peacefully to his son **Bindusara**. During his long reign the same friendly relations were maintained with **Antiochus**, who in **B.C. 280** succeeded his father **Seleukos** in western Asia. A successor to **Megasthenes** was also sent to the court at **Patna**. The king wrote a letter to **Antiochus** asking him to send him some figs and some raisin-wine; and added that he wanted a professor, for whom he would send money. In the answer he was told that though the figs and wine could be sent, yet it was not lawful for the Greeks to sell a professor. **Bindusara** reigned for twenty-five years. Perhaps it was he, and not his father, who conquered southern India. It seems uncertain who it was, but even so, there is little known about his reign, and he was overshadowed by a great father, and a greater son called **Asoka**.

CHAPTER 8

ASOKA THE BUDDHIST

WE have read about **Chandra Gupta**, one great king, and now another has arisen, who was as great in the art of making peace, as his grandfather had been in making war. **Asoka**, grandson of **Chandra Gupta**, reigned over the whole of northern India, including **Kashmir** and **Nepal**, and part of southern India. He was indeed Emperor of a mighty Empire, and ruled from **B.C. 272-232**. He longed to extend his power, as his predecessors had done, and decided to invade **Orissa**, then called **Kalinga**, on the **Bay of Bengal**, far to the east of his present dominions. The war lasted three years, hundreds of thousands of men were slain, and before the country would submit to him the land was laid desolate.

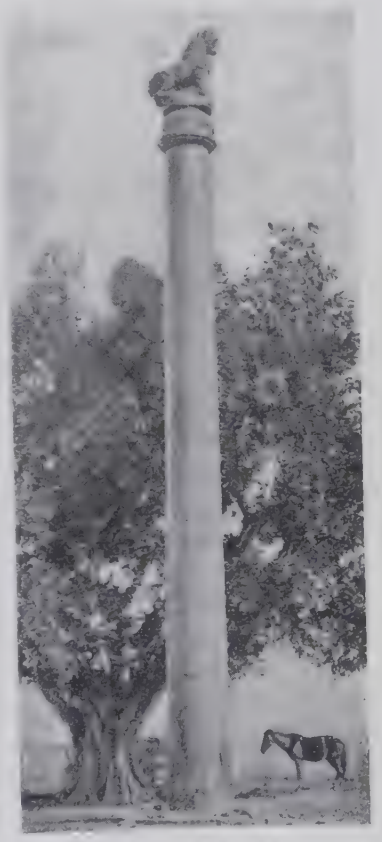
Something now happened that changed the heart of **Asoka**. It may have been that some follower of Buddha, the Great Teacher, who lived two hundred years before, told him of the religion of mercy and pity, or perhaps it was only horror at being the cause of so many deaths, which touched his heart, and induced him to adopt the religion and robe of a Buddhist monk. An emperor of China, who reigned in the sixth century, did the very same thing, and became a devout Buddhist. A Jain king of Gujerat, in the twelfth century, also took vows for a few months, leaving his monastery and returning to manage the affairs of his state from time to time.

Asoka ordered pillars and rocks to be inscribed with the **Laws of Piety**, and these edicts, or sayings, showed remorse for the cruel wrongs he had inflicted on so many innocent people. By writing laws on the faces of rocks **Asoka** was imitating **Darius**, who had done the same thing at **Persepolis** in **Persia**. The edicts of this Indian king were

written in the language spoken in the district in which the pillar, or rock, was cut. It seems certain that more people could read in the time of **Asoka** than can do so now. The pillars often had a lion on the top, which was like those which Persians carved. This shows how frequent and friendly was the intercourse between the two countries.

After his conversion to the gentle teaching of the **Buddha, Asoka** changed his name to **Piyadasi,** meaning '**The Humane.**' One important edict showing his altered mind is as follows :—

His Majesty **Piyadasi** in the ninth year of his reign conquered the **Kalingas.** One hundred and fifty thousand persons were carried away captive, one hundred thousand were slain, and many times that number perished. Ever since the annexation of the Kalingas, His Majesty has zealously protected the Law of Piety, and has proclaimed and announced its teaching. His Majesty feels remorse on account of the conquest of the Kalingas, because, during the subjection of a previously unconquered country, slaughter, death and taking away captive of the people, necessarily occur, about which His Majesty feels profound sorrow and regret.



AN ASOKA PILLAR

By kind permission of the India Office

The edict goes on to say that in such a country, people who obey their parents and reverence their elders and teachers are to be found, and also those who are kind and humane to friends, comrades and slaves. Then, when war comes, deeds of violence are done, and they are separated by death from those they love. 'All this misery is a matter of regret to His Majesty, and, in His Majesty's opinion, the conquest by the Law of Piety is the greatest good.' So Asoka wrote on the rocks and pillars

which are seen to-day, and never again did war disturb his kingdom.

It was in the ninth year of his reign, dating from his coronation, that he joined the Buddhist community as a lay disciple owing to the remorse he felt at having caused so much sorrow; but for some time he did little to press this religion on his subjects. Later on, in the eleventh year, another impulse stirred him, and he resolved to devote the rest of his life to persuading his subjects to adopt the rule of life taught by the **Buddha.** As an example to all he took the vows as a disciple, wearing the yellow robe, and for short periods he lived the life of a mendicant, begging from door to door for his daily food. In his zeal he felt that everyone must be persuaded to think as he did, so he decreed that his 'purpose must be written on the rocks, both afar off and here, and on a stone pillar, wherever a stone pillar exists. We are told of seven pillar edicts and fourteen rock edicts, as well as many inscriptions of less importance.

On one rock it is written :—

> And what is the object of all my exertion? Simply to pay my debt to living beings, that I may make some of them happy here, and that after death they may attain to Heaven.

'Let small and great exert themselves' was his constant saying, for he fully realised that true happiness could only be won by toil in which each individual took his part.

All great men who become full of zeal for a cause, long to tell others the good news. So, too, this 'Humane One' felt he could not keep his new happiness to himself, and therefore decided to send missionaries to the **Deccan** and other parts of **India, and even to Ceylon.**

To-day, although the religion he professed is dead in the country which gave it birth, yet Ceylon is still its great stronghold; it has spread to **Burma, Siam,** and **Tibet,** and to distant **China.** It was taught at one time in **Macedon,** the home of Alexander, and also in **Egypt,** so that the Buddhist religion was known in the three Continents of **Asia, Africa and Europe.**

Mahendra, or **Mahinda** as he is called in the **Pali**

language, who was the younger brother of the king, had put on the yellow robe and founded a monastery in the district of **Tanjore**, in South India, and from there moved on at Asoka's command to convert **Ceylon**. In this work he was successful. **Tissa**, the king, and many members of his court, listened to **Mahendra's** teaching and became the followers of **Buddha**. He never returned to India, but was buried at **Mihintale**, in Ceylon, where a monument was erected in his honour, of which unfortunately no trace remains.

It was certainly owing to **Asoka** that the teaching of **Gautama Buddha** became a world-religion. When a king humbles himself to adopt, even for a short time, the robes of a monk, and begs his food from door to door, the world stands amazed, and many are induced to copy his example.

The king ordered assemblies to be held every three or five years, at which the Law of Piety was preached, and its doctrines taught. Officers were appointed to help the cause of piety, to guard the poor and aged from oppression and to look after the many royal establishments. The king preached toleration and kindness towards all creeds, and stated that all his subjects, and also the wild jungle-folk, were his children. They were to be kindly treated, and his officers were to instruct even the fierce, untamed tribes in the laws of kindness to men and animals, and in love and charity to their neighbours.

After a time the king decreed that royal hunting parties were to be given up, and pilgrimages to different places, made sacred by the life of Buddha, were to be made instead. Later on he settled the number of animals that might be killed for food, and soon after commanded that the life of animals must never be taken. Asoka performed many good deeds, hoping his people would follow his example.

On one pillar he had these words written :—

> Whatsoever praiseworthy deeds I have done, these deeds the people have copied and imitated ; whence follows the consequence that growth is now taking place and will further increase, in the virtues of obedience to father and mother, obedience to teachers, reverence to the aged, and kindly treatment of Brahmans and Ascetics, of the poor and wretched, yes, even of slaves and servants.

The pillars and rocks he ordered to be engraved are to be found at **Delhi, Allahabad,** and in remote and distant parts of the frontier. Others may yet be discovered in jungles and inaccessible parts of the country.

Centuries later pious men came from China to visit the sacred spots connected with the life of Buddha. Their accounts are most valuable and interesting, and we shall

INDIA IN 250 B.C. THE EMPIRE OF ASOKA

hear of them again later on. **Fa-Hien**, one of these pilgrims, came to India in **A.D. 400**. He so admired the palaces and courts which he saw, that he declared spirits built them and carved the stones, 'truly mortals could not have done it.' He made a pilgrimage to **Taxila**, near **Rawal Pindi**, where **Asoka** had built a shrine to mark the place where the eyes of **Kunala**, his beloved son, had been torn out, and he tells us the whole sad story.

You too will like to read the tale of this charming youth.

The king's first wife having died, he married a woman who was jealous of **Kunala**, and hated him because of the love the king had for him, and because of his beautiful eyes. She persuaded the king to make him governor of distant **Taxila**, hoping that when he had gone far away from his home, he would soon be forgotten.

Before leaving the court **Asoka** warned **Kunala** never to accept an order or written command as genuine unless it was sealed with wax bearing the mark of the king's teeth on it. This wicked woman was determined he should die: she waited till many months were past, and the king had forgotten about her hatred of his dear son. She wrote a letter addressed to Kunala's ministers, ordering them in the king's name to put out the eyes of their master, and to lead him and his wife forth into the mountains and leave them there to perish of hunger and cold. One thing was necessary to the success of her wicked plot. The mark of the king's teeth must be on the seal, or else the letter would not be obeyed. She went very quietly into the king's room, where he lay asleep, resting after the audiences of the day, and hastily heating the wax, poured it on the letter and closed the king's teeth down on it. He turned in his sleep, but did not wake, and so the letter, which led to the young prince's death, was ready to be dispatched. Messengers were waiting outside ready to mount their horses and ride through the night in haste to carry the important order.

At first the ministers could not believe that such a wicked command could be true. The prince insisted on seeing the letter, and though they urged delay, he said firmly, 'My father, if he has ordered my death, must be obeyed; and the seal of his teeth is a sure sign that the order has been written by him. No mistake is possible.' A wretched man was forced to carry out the dreadful command, and the prince accompanied by his faithful wife, was led forth into the desert and mountains. They wandered on for days, eating roots, berries and wild honey, and drinking of the streams they crossed. At last they came to **Pataliputra (Patna)**, the capital, and

the prince, learning that he had reached his old home, cried out against his fate, saying, 'I was a prince, I am a beggar. Would that I could make myself known to my dear father and get my name cleared from the false accusations brought against me.' He took up his lute and began to sing one of the songs that his father had loved in the old days. He entered the courts of the palace, still playing his sad tune, when suddenly the king recognised the song, and sent for the minstrel,—only to weep over his own son.

Kunala's obedience to the stern command, which he had supposed was punishment for some unknown wrong-doing, was explained to the weeping king. Then his tears turned to anger and he vowed vengeance on that wicked queen. She was seized before she had time to escape and burn alive, and everyone who had helped her was severely punished.

The poor prince was still blind, and the king was miserable at the thought that he would never see again. But there was a very holy man called **Ghosha** who dwelt in a monastery near by, and to him the king came leading his blind son by the hand. The saint ordered all the subjects to assemble on the morrow to hear the preaching of the law, and everyone was commanded to bring a vessel to hold his tears. So touching was the sermon that all the audience wept bitterly. The tears were all poured into a golden vase, and **Ghosha** said, 'If what I have said about my Lord **Buddha** be true, then let **Kunala** wash his eyes with these tears and be restored to sight.' The king held the bowl while his son bathed his eyes, and as Kunala slowly opened them, he looked into the face of his dear father, and thanked him and the saint for his restoration to sight.

Fa-Hien, who told us the touching story of Kunala, was not the only pilgrim who mentioned India in his writings. Another pilgrim called **I-Tsing** wrote in the seventh century that he had seen a statue of **Asoka** in the garment of a monk, which makes us certain that **Asoka** had really become a disciple of the **Buddha**.

Hiuen Tsang in the same century, is by far the most important of these travellers, for he has left us a very full account

of his journeys, and from these writings many of the **Stupas**, or dome-shaped brick mounds, which **Asoka** had ordered to be built, can be recognized. The stupas sometimes contained a casket, or box, holding a precious relic of the Buddha, like the one lately discovered near **Peshawar**, or else were built to mark some spot connected with his life-history.

Asoka's motto was, 'Work I must for the good of all.' He kept up a large army, and also a navy which sailed on the seas, not only on the rivers. He tried to do everything himself, and was always ready to give an audience to his subjects by day, or even by night. The result was, that he complained that he was never satisfied, and that he was never able to finish any work he had undertaken. He had a body-guard of women always near him, as he lived in a state of suspicion, always fearing lest attempts would be made on his life.

Chanakya, the clever Brahman, who had helped him to win the throne, writes that 'there are about forty ways of stealing money' which ought to be paid into the treasury; and he adds that 'just as it is impossible not to taste the money, or the poison that finds itself at the tip of the tongue, so it is impossible for a government servant not to eat up at least a bit of the king's revenue,' so we cannot wonder that the Emperor was never satisfied. There is little more to tell of Asoka. He reigned for forty or forty-one years, always ordering fresh edicts, taken from the teachings of Buddha, to be carved on stone for the help of his subjects. How, when, or where he died history does not inform us, and no monument has yet been found to show us where he was buried.

He had been a great king, and left his empire at peace, the better for his reign of love.

A MONASTERY IN TIBET

CHAPTER 9

THE JAINS

IN an earlier chapter you read a good deal about **Gautama Buddha**, and you have just heard about the wonderful spread of his religion, owing to its adoption as the religion of the State by the great king **Asoka**.

At the same time that Gautama lived, another sect was started, which also owed its rise to an awakened desire for a religion which appealed to the heart. This we call **Jainism**, and it owed its rise to **Vardhamana**, who was usually known as **Maha-Vira.**

Like the Buddhists, who stated that Gautama was the last but one of a long line of Buddhas, so the **Jains** asserted that there were twenty-four leaders or teachers who prepared the way for the greatest one of all. They called these prophets **Jinas**, or **Tirthankaras**, and stated that they were mortals of great height and age who had become gods. There certainly was a very distinguished man named **Parswa**, who is now called one of the **Tirthankaras**, who, the **Jains** declare, lived about 700 **B.C.** At any rate we know he was born some time before **Maha-Vira**, the real founder of the religion.

The beliefs of the **Jains** were not adopted by any celebrated king, so that this religion never became so well known as Buddhism. Little has been discovered about it, and very few details are told us in writings on Hinduism or Buddhism, but the name of one of the sects or divisions into which they were divided is mentioned in an edict of **Asoka.** The writings of the **Jains** themselves about their religion only date back to some centuries after **Christ.**

The peculiar views, through which they came into conflict with the Brahmanism of their day, are firstly, they deny the divine origin and the absolute authority of the **Vedas**;

secondly, they claim that certain saints or **Holy Ones** are equal if not superior to the **Hindu** deities ; and thirdly, their too great regard for animal life. Owing to this last belief they built and endowed hospitals for aged and sick animals. They always kept their mouths covered, lest they should injure even a fly.

One of these hospitals is still to be seen in **Gujerat**, founded by the **Jains**. It was specially for sick birds. Parrots sat peaceably side by side with crows, and bulbuls flitted about with many other birds, all happy together till fear entered one day when an injured falcon was brought in. It behaved very badly, killing and eating all the other birds. What was to be done? It could not be slain as its life was as sacred as that of the most impudent sparrow. The authorities decided that it must be a foreign bird, so the falcon was turned out of the hospital to look after itself.

A FALCON
(By permission of H.H. the Gaikwar of Baroda)

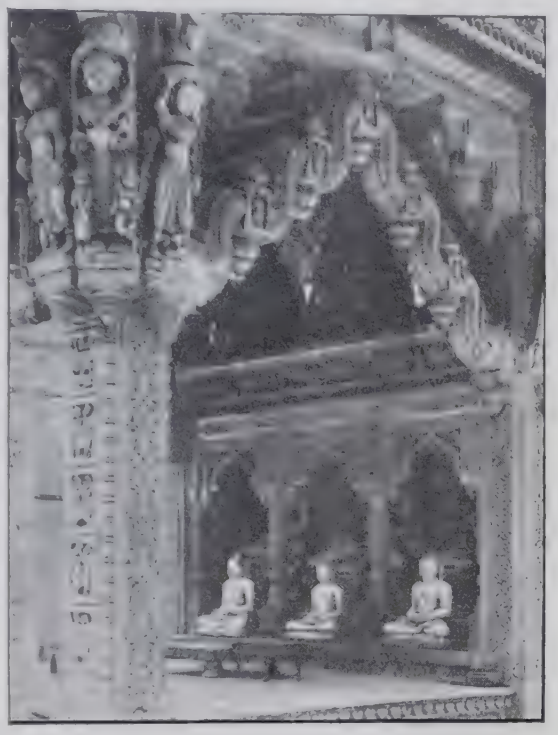
Like the Buddhists they did not expressly attack Caste, or dispute its rules ; but they taught that the real superiority in men lay in character and not in obeying rules of Caste. They invited all Castes to enter their community, and by doing so offended the Brahmans who had always rigidly excluded all outsiders, holding out no hopes to them of ever rising from their humble social position.

We also find a belief in **Transmigration** and in **Nirvana** in their teaching, but the **Jains**, unlike the **Buddhists**, think it is the **soul** which is transferred into a new human body, and that **Nirvana** is gained by the release of the soul from this ceaseless change from body to body.

The **Jains** are divided into two parties. One called the **Digambaras**, or **Sky-clad Ones**, and the other the **Swetambaras**, or **White-Robed Ones**. The **Digambaras** always went about naked, but now only appear so at meal times. They can be traced back to the fourth century, B.C., but the **Swetambaras** only date back to the sixth century

after Christ. As their name explains they were always clothed.

The Jains seem to have lived peaceably with the Buddhists, and not to have come into conflict with them, perhaps because unconsciously both were undermining the teaching of the Brahmans by teaching the very great value of character and by acting up to this principle in admitting all people without question, as members of their religions. The power of the Jains, unlike that of the Buddhists, was never very great, but we read of a revival in the **Deccan** during the tenth century, when the religion was under the guidance of some notable leaders who persuaded the **Chola** kings to give it their patronage. This revival, owing to the protection of the Jain religion by the ruler, had much to do with the decay and final disappearance of Buddhism. In spite of the hostility of the Jains of this period to Hinduism, they did not make great progress in conquering the older religion, and to-day Jainism is of little account in the land of its birth, and has never spread beyond its boundaries.



A JAIN TEMPLE AT MT. ABU
(From a photo. lent by Miss Tanner)

CHAPTER 10

THE SUCCESSORS OF ASOKA

WE must now continue our History. Hardly anything is known about the successors of **Asoka**, but **Kunala** his beloved son did not sit on the throne of his father. The last emperor of the dynasty was slain in **B.C. 184**, by **Pushya Mitra Sunga**, his commander-in-chief, who seized nearly all that was left of Asoka's empire.

A few descendants still retained power in the sixth century, A.D., but only as local chieftains. This we learn from **Hiuen Tsang**, the Chinese pilgrim mentioned before, who visited **India** in the seventh century A.D. He wrote that it was reported that the last representative of the **Maurya** dynasty restored the sacred **Bodhi** tree at **Gaya** in north India, under which **Buddha** had rested. This is the last fact we learn of the great kings who conquered and held India for nearly two centuries.

Pushya Mitra founded the **Sunga** dynasty and lived at the old capital of **Pataliputra** (**Patna**). He was not allowed to reign in peace, for the Greeks, whom **Alexander** had left behind him in **Bactria**, were still powerful. **Menander**, a relation of the King of **Bactria**, attempted to win back that part of the kingdom which the great general had seized during his nineteen months in India.

About the same time the King of **Kalinga** (**Bengal**), whose country **Asoka** had annexed in the early part of his reign, also revolted. Both invasions were driven back and the West had no hold on India again till **A.D. 1502**, when **Vasco Da Gama** came from **Portugal** by sea, and landed at **Calicut**, on the south-west coast of India.

Panini, a great grammarian, was at the height of his power between **150-140 B.C.** He analysed or split up words, in order to find out those which were the same in different

languages. He found out that if the vowel and consonant sounds were the same, then those words, even though they belonged to different languages, must all at one time have formed part of one great language. **Panini** was also an historian, and tells us about the invasion of **Menander** and also of the revival of the horse sacrifice under King **Pushya Mitra**, which shows that the king was powerful enough to venture to make this claim to be acknowledged as chief ruler in the land.

A grey horse was chosen and a long grass rope was tied round it, and it was consecrated by the sprinkling of water and many invocations to the gods. Then it was let loose towards the north-east, accompanied by a hundred young men prepared to do battle with anyone who refused the horse the right to wander and graze where it wished. We are told of some Greeks who opposed its progress but were conquered by this troop of riders who accompanied the horse on its wanderings. Wherever the animal went, there the rule of the king had to be accepted. After a year its steps were directed homewards, and it was then solemnly sacrificed with many other animals, and prayers were sung asking for rich possessions for the king, who then assumed the title of 'Lord of all Northern India.'

Nine descendants of this king are known to history from coins and inscriptions, and then again a Prime Minister murdered his master and established a new dynasty called the Kanva, about which we need not concern ourselves.

The peoples of southern India whom Asoka had only partially conquered, had during these ages emerged from their low state of civilization and were ready to do battle with the northern powers, now that they were strong enough to do so with some hope of success. The **Andhra** nation was the nearest to the northern kingdom and also the strongest. It was probably descended from those **Dravidians** of early times, who had moved southwards after the arrival of the **Aryans**. They probably survive to-day in the people who speak **Telugu**. One of their kings, who called himself 'Lord of the West,' not only fought for his own kingdom, but was

able to assist the King of **Kalinga** in freeing his country from foreign power. In **B.C. 27** we hear of one of the Andhra tribe, called **Simuka**, who arose and overthrew the last of the four Kanva kings, and so the **Andhras** in their turn became the

HILL TRIBESMEN OF SOUTH INDIA
(*By permission of the India Office*)

most important power in the north of India, and thirty kings of this dynasty are known to have ruled.

We have now to retrace our steps and read of the movements of the nomad tribes in the grassy uplands, or **Steppes**, of **Mongolia** in distant **China**.

About **B.C. 165** one of these tribes, the **Yueh-Chi**, was driven in a westerly direction away from the old home in **Mongolia**. Later on we read of this tribe growing powerful, overthrowing the **Parthians**, and establishing a kingdom at **Kabul**. Some of the coins of these fierce men, who were

descended from the nomads of **Mongolia**, have a camel on one side of their coins and an Indian bull on the other,—very suitable animals to have chosen, do you not think?

The **Saka** tribe, forced onward by the **Yueh-Chi**, turned southwards, and some thirty years later entered **Bactria**. There they came in conflict with the last of the kings descended from the Greeks left by **Alexander**, and overthrew them. Some crossed the passes over which so many conquerors have come down on to the plains, and later still penetrated as far south as **Kathiawar**, founding a line of kings there which lasted for several hundred years.

We read of **Saka** princes, who took the title of **Satrap**, a Persian word meaning *governor*, and ruled at **Taxila**, where you will remember **Alexander** met **Poros** and his elephants. These princes, who gave themselves a Persian title, evidently paid allegiance to the Parthians. The **Parthians** were pastoral tribes who lived on the barren shores south of the **Caspian Sea**, but had seized the opportunity to conquer **Persia** when that country was unable to defend itself. Parthian kings ruled from **Kabul** to the **Punjab**, and one who took the title of 'Great King of Kings,' even extended his power east of the Indus, but at the end of the first century all these tribes were swept away, as we have said, by the **Yueh-Chi**. While the **Kushan** tribe of the **Yueh-Chi** had been marching south to conquer India; other Yueh-Chi tribes had settled far to the west and opened up commerce with the **Roman Empire** in **Italy**. One king, who had established himself in India, imitated the gold coinage of the Roman Emperors **Augustus** and **Tiberius**, and sent gems, silks and spices to **Rome** by the land trade-routes. A later king dispatched an embassy to **Rome** in **99 A.D.**, so you see India was again in touch with the West.

Kanishka was the most celebrated ruler of this dynasty. Having conquered **Kashmir** and feeling secure on his throne, he determined that he no longer would pay tribute to **China**. His capital was at **Peshawar**, which still guards the chief entrance into India from the north.

From Peshawar he marched northwards over the steep passes

and snow-clad mountains to China. Between 125 and 130 A.D. he conquered **Kashgar, Yarkand** and **Khotan**, three important provinces, and by these conquests he freed himself from the necessity of paying tribute. He brought back with him several hostages, including a son of the Emperor of China. They were well treated and given residences in different parts of the country for the different seasons. They introduced peach and pear trees into India, so we must remember them with gratitude.

Hiuen Tsang, the pilgrim we have mentioned several times before, tells us that the Chinese prince built a Buddhist shrine, and left jewels with the monks to endow it, and that pictures of the prince and his unfortunate companions were painted on its walls. We are told an interesting story about this treasure. It was buried under the feet of the image of the god, and a raja tried to steal it, but was so frightened by the awful sounds and groans that he heard, that he fled in terror. When the monks wanted to repair the shrine the same terrifying sounds came forth, and they did not know how to secure the treasure, which was so much needed. At length **Hiuen Tsang** passed that way, so the monks, knowing what a holy man he was, asked him to help them. He took some incense and solemnly burnt it before the god, assuring him in a loud voice that the money would not be wasted. The workmen were then allowed to dig up the treasure, without any of the mysterious noises being made, and so the monks were able to repair the shrine.

Kanishka himself was converted to **Buddhism**, but it was no longer the simple life and faith that **Gautama** had taught. Images of the **Buddha** were carved in the attitude of listening to the prayers of his worshippers, which were offered to him by a crowd of **Bodhisattvas** carved in stone.

We can understand a good deal about this new development of Buddhism, from the sculptures found at **Gandhara** in the **North West Provinces**, which were formed partly out of the old kingdom of **Bactria**. A great many of the carvings date from the reign of **Kanishka**. From these we learn that Buddhism was no longer distinct from Hinduism, and that a

Buddhist gave equal honour to **Buddha, Vishnu** and **Siva.**

A great council was held in this reign to declare again the doctrines of Buddha, but the lessons of peace and love which he had taught were not learnt by Kanishka as they had been by the great Asoka, and he wearied his people with ceaseless wars and fightings. It is said that one night when he was ill, and lying half covered with a quilt, a man pulled it up over the king's face and then sat on him till he died.

There were not many Kushan kings, and few about whom anything is known. This dynasty in the north, and that of the Andhra in Central India, disappear from history about the same time that a change of rulers took place in Persia. Perhaps there was a war which overthrew them at this time, of which as yet no one knows anything. These three events may be connected, but at present no coins or inscriptions giving an explanation have been discovered.

Now the curtain falls, and little is known about India during the next hundred years. It is, as one writer describes it, like the rainy season, when for days one is enveloped in thick white clouds. Suddenly there is a rent in the mist and a deep blue sky is seen, with a glorious snow-capped mountain showing clear, far, far off. One gazes and hopes the dreary time is past, but in a short time the mist again obscures the view, and we are left with only the memory of a moment's beauty. So, in India in the third century, coins have been found, and each time we feel the mists of doubt are clearing. But no: so, the time has not yet come, and we know little or nothing of the people of India for nearly one hundred years.

CHAPTER 11

HINDUISM

WE read about the **Vedas** in Chapter 2 of this book, where you learnt something of the early religion of the **Aryans.**

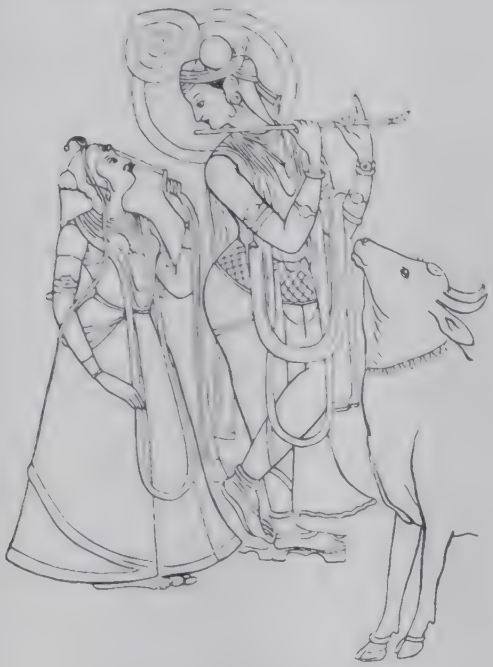
At first they worshipped the powers of nature, and soon special names were given to these forces. Fire was worshipped as **Agni** and thunder as **Indra.** These gods later on developed into three chief gods, **Brahma, Vishnu** and **Siva,** who embodied the ideas of Creation, Reproduction, and Destruction of Life. There were many lesser gods as **Ganesa,** the god of good luck, **Sarasvati,** the goddess of learning, **Karttikeya,** the god of war, **Sri,** or **Lakshmi,** the goddess of prosperity and **Durga,** or **Parvati,** the wife of **Siva,** as well as many of little importance.

Out of the three chief gods of the Hindus, there arose the belief in a **Triad,** or group of three, which represented a Supreme Deity, His Incarnation, and His Power to destroy and to reproduce. The idea of three persons in one developed slowly, and as it grew received many additions.

The doctrine of **Transmigration** was known to **Manu,** and he stated that the passage of the soul through different stages was the result of good or bad acts, words and thoughts in this world. **Transmigration,** or the passing of the soul through many bodies before it becomes perfect enough to be absorbed, was one of the beliefs of the Hindus and was an attempt to explain the origin of evil and the apparent injustice of the world.

There are very few temples still left dedicated to **Brahma** ; the greater number of Hindus worship either **Vishnu** or **Siva** and wear their caste marks on their foreheads. The early Hindus believed that the gods became human and that **Vishnu** descended to earth many times. He had always

been considered a friendly god and his many appearances as man made him beloved by all. His most popular incarnations were **Rama** and **Krishna**, and many legends, or stories, are told of him in these two forms. The **Ramayana**, the great Epic or story-poem, tells the story of **Rama** and his faithful wife **Sita**. The **Gita** and some of the **Puranas**



KRISHNA PLAYING ON THE FLUTE

From a copy of an Indian drawing lent by A. K. Coomaraswamy, Esq., D.Sc.)

contain the life and stories of the prince **Krishna.** He is the god chosen by the greater number of people as their saviour, protector and friend.

Siva, who is represented as the Destroyer and also as the Reproducer, was considered especially the god of the **Brahmans.** By them he was thought of as Death which only meant the beginning of another new life. He is always given a bull as his companion.

Buddhism and **Jainism** grew out of the **Hinduism** of their day, and they in their turn influenced the religion of

the **Brahmans**, the priests of the Hindus, who were forced to make efforts to prevent the people being led away by the new religions.

We must now trace some of the later developments of the Hindu religion.

In the twelfth century, A.D., **Ramanuja**, a man of South India arose. He wrote about the **Ramayana** in Sanskrit and wrote especially for the Brahmans. He taught the existence as a person, of the **Supreme Deity**, and declared that **He** was full of love and pity for sinful beings. The rules of his sect were very strict. One of his followers in the fifteenth century founded a new sect. He had twelve selected disciples taken from all ranks and castes. Among them was **Kabir**, a Muhammadan weaver, who boldly attacked the system of image-worship into which the Hindus had fallen. **Kabir** declared that **Rama** was a spirit and must be worshipped in spirit and in truth; and he preached humane treatment of everyone and truth to all. **Kabir** still has followers in **Cawnpore** and the villages around.

We will give a quotation from the 'One thousand and one Sayings' of **Kabir.**

To Ali and Rama we owe our existence, and should therefore show tenderness to all that live. . . . Of what benefit is bowing down in temples . . . when, while you are saying your prayers . . . deceit is in your heart.

It is said that Hindus and Muhammadans both claimed the body of Kabir, whom they considered a great saint. The Hindus wished to burn it and the Muhammadans to bury it. Kabir is said to have appeared and ordered the men of both religions to lift up the cloth covering his corpse. Beneath the cloth they found nothing but a heap of flowers. Half the flowers were burnt by the Hindus and the rest were buried by the Muhammadans, and so the difficulty was settled.

Out of this new form of belief grew the **Sikh** faith, preached by **Guru Nanak** in the sixteenth century. His followers were bound together by religion and by military discipline. **Nanak** preached that **Caste** must cease to exist, that the Godhead was one, and that it was the duty of every man

to lead a pure life. Their head-quarters are at **Amritsar.**

We now come to **Tulsi Das,** who was born in the reign of Akbar. He was one of the greatest poets and reformers of India and has still many millions of followers. He did not found a new religion but taught that there is one Supreme Being, and that sin, which is want of harmony with God, is hateful, that the Supreme Being came to earth as **Rama,** but returned to heaven, where he now lives, ready to help sinful beings who call upon him. Tulsi Das refused to found a new religion, and told each man that he must find

THE GOLDEN TEMPLE AT AMRITSAR

salvation among his own people. He taught these lessons in some of the most beautiful poetry which India possesses. Tulsi Das was very sincere and he was conscious of deep longings in his soul. We will quote a short piece from his great work '**The Lake of the Stories of Rama.**'

O Rama, how can I tell thy praise. . . . Source of every joy thou hast revealed thyself to my material vision; for nothing in the world is beyond the reach of him to whom God is favourable.

He also wrote this grand hymn to **Rama.**

I reverence thee, the lover of the devout, the merciful, the tender-hearted; . . . the one who dispels pride and every other vice; the long-armed hero of great power and glory; . . . I worship thee, the one, the mysterious Lord, . . . the eternal governor of the world, the one absolute and universal spirit; the joy of all men day by day. I reverently adore thee, the King of incomparable beauty; . . . be gracious to me and grant me devotion to thy lotus feet.

The following beautiful prayer by **Tulsi Das** is also worthy of quotation.

Lord, look upon me. Nothing can I do of myself. Whither can I go? To whom but thee can I tell my sorrows? Often have I turned my face from thee and grasped the things of this world; but thou art the source of mercy, turn not *thou* thy face from me . . . the name of the Lord is a sure refuge, and he who taketh it is saved. Lord, thy ways ever give joy unto the heart. Tulsi is thine alone, and, O God of mercy, do unto him as seems good unto thee!

We must mention one or two more names of celebrated writers.

Tukaram, who was born in 1608, of the **Sudra** caste, was a **Marathi** poet, and wrote about **Krishna**. His writings are moral but not very interesting.

There is also some poetry written in **Tamil**. This was owing to the **Jains**, who used this language a great deal between the eighth and thirteenth centuries. Some of the poems written in the Tamil language are very beautiful.

The most important writings in **Telugu** were written in the fourteenth century. The chief writer was **Vemana**, who wrote proverbs, which are still popular in South India.

Modern Hinduism is now so divided into sects that it is difficult to describe it. The gods are still the same and are worshipped by millions of devout Hindus in India. But there are local developments, and the religion of the South is less simple than in the North. Puja, or worship, can be done by everyone without the help of a priest or congregation, so that each man approaches his god exactly as he pleases.

Hinduism has been influenced by Muhammadanism, but has also attracted many from that religion into its lower ranks. At present there are societies like the **Brahmo** and **Arya Somaj**, which are trying to cleanse the religion of some of its impurities and to bring it back to the simplicity of the Vedic times.

CHAPTER 12

THE GUPTA DYNASTY

IN the fourth century the clouds have lifted, and we can learn what is happening in India.

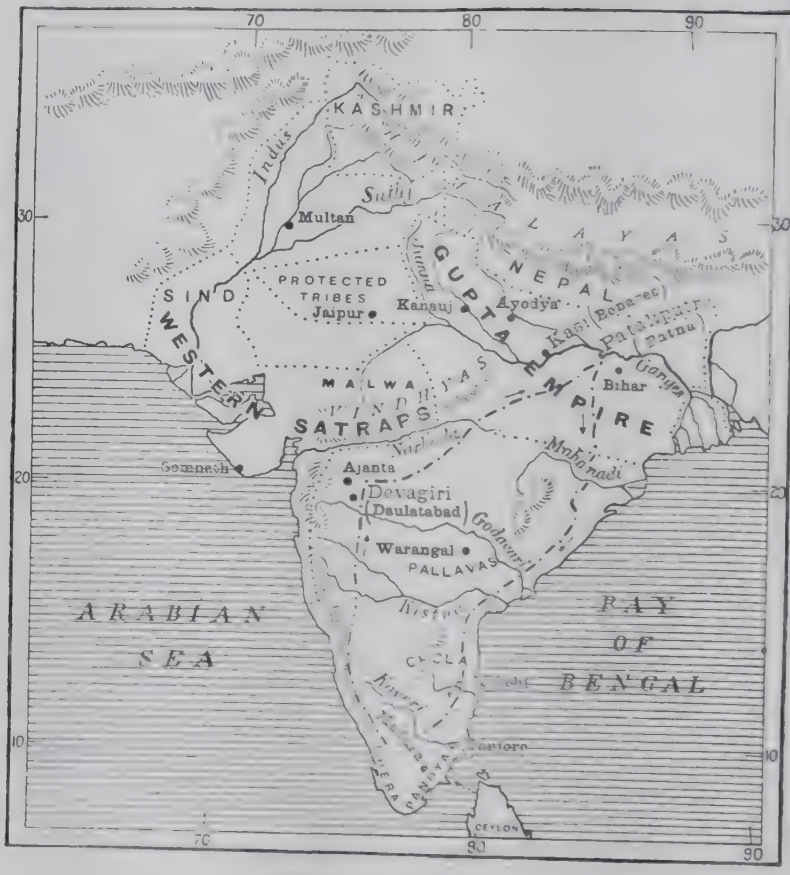
The century opens with the wedding of a princess named **Kumara Devi** of the **Lichchhavi** tribe. This tribe had been mentioned long ago in Buddhist books, but very little seems to be known about it. The people had gained a hold on the district of which Magadha was the capital, which we read about in our chapter on Buddha, and a daughter of this tribe was considered worthy to be **Queen** to a **Raja** of **Pataliputra** (**Patna**). He was called **Chandra Gupta,** like the famous founder of the **Maurya** dynasty, six hundred years earlier. The marriage took place about the year **A.D. 308.** Owing to it, this **Raja** gave himself the title of '**Sovereign of Maharajas,**' which he ventured to claim; evidently he and his queen were accepted as joint rulers in the kingdoms of **Magadha** and **Pataliputra.** Later in his reign **Chandra Gupta** extended his dominions by conquest, for finally his kingdom included all the country as far as the junction of the Jumna and the Ganges, and a great part of Central India.

He was of sufficient importance to start a new era, or period, dating from his coronation, as so many great men had done before him. It is owing to the many new eras commenced by victorious kings that the difficulty arises of finding out which dynasties were reigning at the same time.

An era commencing at a well-known event makes it very much simpler to decide when any particular event occurred. Such an event is the birth of Christ, and this date is now acknowledged by the greater part of the world as the commencement of a new era. We speak of events as happening **B.C., Before Christ,** or **A.D., Anno Domini,** which means '**In the year of the Lord**'. As so many nations have

accepted this date, it makes it easy to decide whether kings reigned at the same time in different parts of the world, or preceded or succeeded one another.

Chandra Gupta had accomplished much in the few years he reigned. On his death, about **A.D. 326**, his son,



INDIA IN 350 A.D.
The March of Samudra Gupta is shown thus: —·—·—·—

Samudra Gupta succeeded to the throne and reigned for fifty years. He was as ambitious as his father, and at once set out on the path of conquest. At first he wisely determined to lessen the chance of revolt among the rajas ruling near his own provinces. He decided they must all accept him as their

ruler. Only when this seemed satisfactorily done, did he begin to advance towards the south of India. The army marched through **Chutia Nagpur**, and on to **Kosala**, conquering the wild forest tribes as it passed. Think of the difficulties of getting food for the vast numbers of men and animals which formed an army, in the days when a king commanded his forces in person, and was accompanied by his family and the large number of followers needed for their comfort.

The army moved down to the eastern coast, reaching the sea near **Ganjam**, and then followed the shore southwards, conquering and taking money and spoil from every chieftain through whose country it passed. At **Conjeeveram** it turned west, subduing many chieftains in its progress. After many weary months of fighting the men turned their faces north towards home. They had still twelve hundred miles to go, and had to fight their way as they went and get provisions for themselves and their animals as best they could. The army had marched over three thousand miles before it again reached home, often having to fight against the inhabitants of the districts through which they wished to pass. This long journey probably took three years to accomplish, and the king and his soldiers did not reach their homes till about **340 A.D.**

Samudra Gupta did not wish to add these conquered lands to his kingdom, but to take from them their treasures. His rule was acknowledged from the far north-west to the **Bay of Bengal**, and from the southern slopes of the **Himalayas** to the **Narbada** river. He was friendly with the kings ruling at **Kabul** and on the **Oxus** river, and also with **Ceylon** and other more distant lands.

His connection with Ceylon began owing to the spread of the Buddhist religion from India to that island. Its king had sent two monks to **Bodh Gaya** to visit the monastery and do homage. These men were not received at all kindly by the monks there, probably because Buddhism as a religion had become almost unknown in that district, and the religious views of these pilgrims were not acceptable to their northern brothers, who had fallen back under the rule of the Brahmans. On their return they complained to their king of the ill-

treatment they had received, and implored him to secure them a better reception next time. He sent an embassy to **Samudra Gupta**, laden with valuable gifts, and asked permission to build a monastery near the sacred tree at **Bodh Gaya** for the **Ceylon** monks. The Indian king was flattered by this request, and allowed them to do as they wished.

Samudra Gupta, like a king we read of before, decided to hold a **Horse-Sacrifice**, so as to force everyone to acknowledge his proud position as king of the greater part of India. He also cut a record of the events of his reign on one of the pillars which **Asoka** had put up. Think of Asoka's proclamation of peace and love in contrast to the stirring tales of war inscribed on the other side of the pillar! Probably Samudra Gupta could not read the words of Asoka, so did not know how far he had wandered from the Law of Piety.

The son who succeeded him had been Crown Prince for many years. He had been told his father's secrets, and had heard of the lands still unsubdued to the north and west, which his father had hoped to add to his kingdom. He seems to have ascended the throne, quite peacefully, about **375 A.D.** He took, as was the Hindu custom, the name of his grandfather, **Chandra Gupta**, but added the title **Vikramaditya**, 'Son of Power,' to it. He wrote about his conquests in **Bengal** on an iron pillar which is still standing near **Delhi**, and said that he crossed the 'seven mouths of the Indus.'

His advance to the **Arabian Sea**, whether he actually crossed the delta of the Indus or not, was a great military achievement. He met and overthrew the **Saka** dynasty, which, as you read before had long been established in **Kathiawar**. By doing this, and by taking **Malwa**, he secured for his inland kingdom the commerce of the ports trading with **Europe** through **Egypt**. In this way not only were goods and coin of other countries brought to India, but also new ideas and new thoughts; these are of great and enduring importance in the progress of any race.

We learn most of what we know of this period from **Fa-Hien**, the Chinese pilgrim, who travelled at this time in India to visit the Buddhist shrines. He must have been distressed at the

desertion of **Buddha** and the return to Hinduism which he saw everywhere. Although the greater number of the people were still filled with the lessons of good-will and peace taught by the gentle **Gautama**, yet they had returned to the worship of their earlier gods.

'Throughout the country,' we read in the pilgrim's memoirs, 'no one kills any living thing.' Many houses had been built to protect the poor and the orphan, and we read of

QUWAT-UL-ISLAM MOSQUE AND IRON PILLAR, DELHI

the first free hospital instituted. **Fa-Hien** tells us that 'Hither came all poor and helpless patients suffering from every sort of infirmity. They are well taken care of, and a doctor attends them; food and medicine being given to them according to their wants. Thus they are made quite comfortable, and when they are well they go away.' He also tells us how peaceful and well governed the country was.

It was an age of Literature. The study of Sanskrit was revived, and the learned men who were called the '**Nine**

gems of Vikramaditya's Court,' studied poetry, astronomy, grammar, medicine, and architecture.

Kalidasa was one of the famous band of men who adorned the Court. He lived and worked between **A.D. 300** and **450**. He wrote several romances, or stories in prose, and also some dramas, or plays for acting. They include one called 'The Cloud Messenger,' and another called the 'Cycle of the Seasons.' The first is the message which a wanderer who had travelled far from India sent back to his wife in the Himalayas. In the second play are described the six seasons into which the Indians divided the year. It is a story full of joy and delight in the beauties of nature.

Kalidasa also wrote three dramas or plays, of which **Sakuntala** is the best known. The story is about King **Dushyanta**, who sees the beautiful **Sakuntala** watering the trees in the garden belonging to her guardian. She is going to marry the king, but a curse is pronounced on her, and her beauty fades away. He does not recognise her till she shows him the ring which he had given her, which tells him that she is the girl he loved. The play is full of tenderness, and shows a great love of nature.

Chandra Gupta Vikramaditya died in **A.D. 413** after a glorious reign of some thirty-eight years. His son, **Kumara Gupta**, succeeded him, and reigned for over forty years. Very little has yet been discovered about him, but he evidently kept the vast empire which his father had bequeathed to him, for he also celebrated the horse-sacrifice which otherwise he would not have ventured to do. At the end of his reign, however, he suffered from several attacks from the south, by a rich and powerful nation, of whom little is known.

Skanda Gupta, who had long been chosen as the Crown Prince, ascended the throne in **A.D. 455**, and he was so energetic and clever that he was able to delay for some time longer the final downfall of this great dynasty. The danger from the south was overcome owing to his skill and determination in warfare. So resolutely did he follow up the enemy that one night he was obliged to sleep on the ground, as the tents and camp followers had been left far behind in his rapid

advance. Near **Benares** he erected a pillar of victory to his father, with a statue of **Vishnu** on the top, inscribing on it the details of his successes over the southern foe. It still stands although the statue has been lost.

These wars had drained the resources of the kingdom, and it had no time to recover before vast numbers of **Huns** poured in from the north-west; coming down into the smiling plains and crowded cities of the **Punjab**. **Skanda Gupta** was equal to this difficulty, for we have another inscription telling us that he defeated these barbarians. For ten years he had peace, but again the terrible attacks began, and thousands of **Huns** arrived from the north-west and also from **Persia**.

Skanda Gupta died about **A.D. 480**. He knew that the glory of his kingdom had departed, as the **Huns** kept pouring in conquering all western India more by means of their great numbers than because they were better soldiers. Other Guptas succeeded to the throne, but the empire was greatly reduced in size, and seems to have been much divided. One branch of the family continued to make **Magadha** its capital, while another reigned in **Malwa** up till **A.D. 510**, but was in subjection to the **Huns** until these fierce men left India.

Now we must learn who these **Huns** were, and where they had lived before coming to India.

They were **Mongols**, from the central steppes of **Asia**, yellow of skin, with 'broad shoulders flat noses, and small, black eyes, set deeply in the head, and with very little hair on their faces.' They uttered fierce cries, and were horribly cruel. They were disagreeable in appearance, and much hated by the Hindus, owing to their unpleasing habits and customs. These tribes, like the Aryans of early times, had been forced by their increasing numbers to move away from their original homes in search of pasture. Some of them continued moving west towards the river **Volga**, which now divides **Europe** from **Asia**. Others drifted to the south, towards the river **Oxus**, finally spreading over **Persia** and **India**. The downfall of the Persian Empire in **A.D. 484**, owing to the death of its king in battle, left more of these **Huns** free to attack India. The leader of this later invasion was a

FEAST OF LIGHTS, DEWALI

(By permission of H.H. the Gaikwar of Baroda)

chieftain called **Toramana**. He established himself as ruler of **Malwa**, and was acknowledged as 'Sovereign of Maharajas,' as he styled himself.

A son, **Mihiragula**, inherited the kingdom, and it seems that **Gandhara**, in **Bactria**, was under his sway.

India at this time was only a province of the **Hun** Empire, of which the capital was perhaps at **Herat**. **Mihiragula** did homage to the Hun king, as we learn from **Song-Yun**, a Chinese pilgrim, who met him during his three years' war in **Kashmir**, or **Ki-Pin**, as it was then called. All accounts agree in describing **Mihiragula** as cruel and bloodthirsty. He was a follower of **Siva**, the god of destruction, and showed his love of cruelty by killing Buddhists, and overthrowing their stupas and monasteries.

At last he was so feared and hated by all the princes of India that they joined forces and defeated him, taking him prisoner. They generously allowed him to live, and sent him back to his own kingdom. His brother had taken advantage of his absence to seize the kingdom, and **Mihiragula** was glad to take refuge with the King of **Kashmir**, who gave him a small portion of his kingdom to rule over. He ill-rewarded this generosity, for after a few years he rebelled against the king and slew him. Then he decided to attack the Hun King of Gandhara and his family. He was successful, and slew them all with great cruelty. The poor people trembled with fear for their lives, but within the year he died, and was flung into the depths of the deepest well with storms and tempests raging, so an old writer informs us.

The second half of the sixth century again is dark. India was recovering after the long continued attacks by the Huns; and local chieftains were trying to piece together what remained of their kingdoms, but were not strong enough to venture on fresh expeditions of conquest, so that we hear little or nothing of their movements.

CHAPTER 13

THE CHINESE PILGRIM

HIUEN TSANG, whom we have so often mentioned, wrote a great deal about the reign of **Harsha**, a son of the Raja of **Thanesar**, 'the Place of God,' near **Ambala**, in the **Punjab**. We read of young **Harsha**, who had the cavalry under his charge, passing the time in shooting and games. His brother meanwhile was energetically pursuing the terrible **Huns** into the hilly regions at the foot of the mountains. News reached Harsha of his father's sudden illness and death, so he gathered together his friends, mounted his horse and hastened back to the capital so as to get there first, and be made king. His elder brother had also heard the news and arrived just before Harsha had been accepted, so he sent him away, and seated himself on the throne of his father.

Scarcely had he done so before he heard that his sister's husband had been slain by the King of **Malwa**, who had then seized the princess, 'confining her like a brigand's wife, with a pair of iron fetters kissing her feet.' The young king felt he must at all costs rescue his sister from her prison, so dear was she to him. Leaving his kingdom to be guarded by **Harsha**, he set out accompanied only by the cavalry, feeling that with an active foe elephants would be of little use. He defeated the King of **Malwa**, but was killed at the moment of victory through treachery. The King of **Bengal**, who was helping **Malwa**, had invited the young king of the North to a conference with him. He suspected nothing, so he entered the king's tent unarmed, and was cruelly assassinated.

Harsha was proclaimed king in his brother's place, but seems to have had doubts about accepting the throne. He reigned from **A.D. 605-648**. There was no time for hesita-

tion as he had to go and find his sister who had escaped from her prison, and fled to the **Vindhya** forests. After a long and weary search, some wild jungle men told him where she was hiding. He pressed forward, and was only just in time to rescue her. She was in the act of ascending the funeral pile with her attendants, as she feared that **Harsha** would never come. We meet this princess again taking her part in the learned discussions at the court. She had studied Buddhism carefully, and was able to argue about it. You will hope that she lived happily for many years at her brother's court after her adventures and troubles.

We can learn a great deal about this reign from **Hiuen Tsang**, from whom we have given some quotations. There is an account of this reign which is valuable, called the **Harshacharita** of **Bana**, written in **Sanskrit** by a **Brahman** who lived at the court of the king. Although written in prose, it is more like poetry, as it is full of fanciful stories, and has very few historical facts and no dates are given for the events mentioned. For instance, we are told that Harsha was born 'in the twelfth day of the dark fortnight' of a certain month, 'just after the twilight time, when the young night had begun to climb.' This is a very charming way of telling us about the birth of the great king, but it does not help the historians to decide the date.

After **Harsha** had rescued his sister, and brought her home, he started on a campaign lasting about thirty years. He wanted, so **Hiuen Tsang** tells us, to bring all India 'under one umbrella,' so he went from east to west subduing all who were not obedient; we are told that the elephants were not unharnessed, nor the soldiers unhelmeted, for many years! **Harsha** very nearly succeeded in his aim. His kingdom extended from east to west, but not far to the south, although he tried to enter the **Deccan**. The passes of the **Narbada River** were held by King **Pulikesin**, who wished to be as supreme in the south as Harsha was in the north. We are told of Harsha that 'his mirth melted away in fear,' when he saw his ranks of

elephants cut down by the Chalukyan king, who defeated him, and thus became lord of 'nine and ninety thousand villages.'

Harsha felt that his desire of conquest was satisfied. He could do no more, for he was getting old, and tired of constantly being on the march with only a reed hut to sleep in at night, which was burned when he left it, so that no one else should rest where royalty had rested. He decided to devote his remaining days to meditation, and so to imitate the great Asoka. You remember that Asoka fought one campaign only, and then peace reigned without interruption during the rest of his reign. Harsha had fought many battles, marching from east to west, and west to east, ever on the move, inflicting untold misery as he passed. Was it likely that he could hope to rival the saintly Asoka? In his early days he had been a worshipper of Siva, yet when he saved his sister from mounting the funeral pile he vowed he would one day become a follower of Buddha and wear the yellow robe of a monk.

MUSICIANS, FROM A PICTURE AT AJANTA
(*From copy lent by A. K. Coomaraswamy, Esq., D.Sc.*)

We are told that in his zeal he worked so hard to 'plant

the tree of religious merit,' that he forgot to sleep or eat. Everyone who shed blood was sentenced to death, and many were the penalties inflicted. It was a little late in life to think of such things, but perhaps he was sincere. Rest-houses were built, roads and bridges made, the sick were cared for by physicians, and hundreds of stupas were erected. Differences of religion seemed not to matter to him, for an ancestor of his had worshipped **Siva**, and his father worshipped the **Sun** daily, offering up 'a bunch of lotuses set in a pure vessel of ruby, and tinged, like his own heart, with the same colour.' Great freedom of religion was permitted, but still we read that after listening for many days to the teachers of the religion of Persia, he shut them into the great monastery he had built for their entertainment, and burnt them all alive.

Hiuen Tsang describes the state of the country during this reign. The roads were not so safe as they should have been, for he tells us he was robbed several times by brigands. If these men were caught they had little to hope for, as they were put into prison and 'simply left to live or die; and were not counted among men.'

The king was a poet, and is said to have written three dramas or plays. He was a generous patron and friend to literary men, and was evidently deeply attached to **Hiuen Tsang**, whom he had met in **Bengal**. He arranged discourses for him, to which learned men were invited, and were permitted to state their views. Women also were allowed to be present, for we hear of the learned Princess, who had had so many adventures, sitting by her brother's side and asking questions about the subjects under discussion. After a time Harsha would not allow his Chinese friend to be contradicted, and threatened to behead anyone who differed from him, so that soon no one ventured to speak at all.

At last **Hiuen Tsang** expressed a wish to return to his home in distant **Tibet**. He had learnt everything he could about Buddhism in India; he had visited all the sacred shrines and had purchased relics of Gautama, models of the statues he had seen, as a guide to Chinese artists, and books

filled with the sacred knowledge. Now he wished to write down the results of his travels, and translate the books into the Chinese language.

Harsha decided to hold a meeting at **Kanauj**, near the **Ganges**, of all the rajas who were subject to him, at which **Hiuen Tsang** was to state his opinion of the Buddhist doctrines. His party marched down one side of the Ganges and the chieftains kept in sight on the other. After a progress in state of ninety days, the appointed place was reached. A temporary monastery had been built with an image of Buddha inside it. On their arrival, the image of **Buddha** was brought forth and carried on an elephant in a procession in which **Harsha** took part, dressed as a god. These ceremonies were interrupted by a fire, but it is said to have suddenly ceased on the approach of the king.

Harsha now invited the Chinese pilgrim to return with him to the city of **Allahabad** (**Prayag**) at the confluence, or meeting, of the **Ganges** and **Jumna** Rivers. Hiuen Tsang was most reluctant to accept the invitation, as he was longing to return to his home, but we are the gainers as he gives us an account of the ceremony which Harsha had ordered to take place every five years at this spot.

Thousands of people of every religion assembled there from all parts of the kingdom. During the fair the king collected all the wealth he had gained in the last five years and gave it to the poor and to the members of different religions. The distribution lasted two months, each religion having certain days set apart for the reception of gifts; all the poor and needy being fed and clothed for a whole month. When he had given everything away, the king begged an old garment from his sister, and having put it on, he offered worship to the 'Buddhas of the ten regions, and rejoiced that his treasure had been bestowed in the field of religious merit.'

At length **Harsha** reluctantly allowed **Hiuen Tsang** to start on his long journey home. He offered him costly gifts, but only a fur cloak, some money for the road, and horses and mules to carry the precious treasures he had collected in India, were accepted. The Chinese pilgrim then

marched west through the Punjab, over the Himalaya Mountains, and so eastward to his home in China, which was reached in the spring of A.D. 646. He worked for many years at his writings, dying in A.D. 664.

PEOPLE AT A FAIR
(*From a photo. lent by A. Yusuf Ali, Esq.*)

Harsha died in A.D. 648, only surviving the departure of his distinguished Chinese guest a short time. He did not leave any son worthy to succeed him, so that after his death confusion reigned, as always happened in India on the removal of a great ruler.

CHAPTER 14

KASHMIR AND THE DECCAN

YOU will like to know a little of the history of the countries north of that great kingdom of India of which we have been reading the history down the long centuries. The boundaries of the kingdom altered constantly, as you have read. Their neighbours on the north sometimes pressed down into India and were driven back again.

We will commence with **Nepal**, which was included in **Asoka's** empire, but in the days of **Samudra Gupta** had freed itself. It was annexed by **Harsha** in the seventh century, and later again we read that it belonged to **Tibet. Nepal** never fell under the sway of the **Muhammadans**, as it was far from the centre of warfare. To-day it governs itself with an English Resident as adviser. Sometimes **China** came very close and then later was thrust back again. She never actually descended on to the plains of **India.**

Kashmir was often a resting place for the many invaders of **India.** It is called to-day, '**The Happy Valley,**' but can hardly have deserved that title, as it was a prize fought for by most of the tribes who came from the north over the cold passes of the **Himalayas.** It had belonged to the vast empire of **Asoka,** although later it was lost to India. **Harsha** had not been strong enough to seize **Kashmir,** but yet had been able to force its ruler to yield up to him a precious relic,—the tooth of **Buddha.**

We read of some of its dynasties, which lasted for many years. Under one king, known as **Lalitaditya,** who ruled about **A.D. 733,** the boundaries stretched as far as **Tibet** on the east and the **Indus** river to the south. To celebrate his victories he built a temple at **Martand,** near the river **Jhelum,** some fifty miles from **Srinagar,** the present capital. It still stands—a noble ruin—on the slopes of the hill, looking

over a vast plain to the mountains on the other side of the river.

In the eleventh century we hear of the people enduring great misery under a mad ruler who plundered the temples. In **A.D. 1339**, Muhammadans ruled for a short time, but no Indian sovereign conquered **Kashmir** again, till **Akbar**, in **1587**, added it to his vast empire. It has lovely scenery, and smiling lakes. The healthy climate, owing to its height above the sea, makes it a delightful country to live in during the summer months.

Now to turn to the **Deccan.** The name is derived from a Sanskrit word 'dakshina' meaning south. It was so named

TEMPLE OF THE SUN AT MARTAND
(*From a photo. by E. R. Sykes*)

as it is south of the great northern kingdom. In the early days of conquest only land-routes were known and used, so that the Deccan was little known till men came to India by sea. The **Portuguese** were the first European nation to attempt long sea voyages south of the **Straits** of **Gibraltar.** They invaded **India** by sea; and so the south was the first part approached by these later conquerors. Their ships were

blown round the **Cape of Good Hope** by the monsoon, so that the first land they reached was the southern coast of India.

The word **Deccan** sometimes is used to mean *all* the land lying south of the great kingdom and the vast Ganges basin. Really the word should only be used for the country which stretches from east to west, and is watered by the **Krishna** and the **Godavery** rivers and their tributaries. This district is still occupied by **Dravidians** speaking **Telugu**, and was the country ruled by the **Andhra** dynasty for four and a half centuries. The **Andhras** occupied all middle India, and they ruled from sea to sea. A powerful dynasty dates from about **180 B.C.** The tribe were great fighters and conquered many of the lesser tribes around them. They had a great deal of trade in their hands, and sent goods to **Greece**, **Rome**, and **Egypt**, as well as to **China** and the **Far East**. It is impossible to say why the **Andhra** dynasty came to an end. Probably feeble kings were ruling, for at the beginning of the fifth century the **Pallavas** conquered most of their country. A century later the **Chalukyans** reduced the **Pallavas** to submission and ruled in the **Deccan**, making **Badami** their capital.

There is a pretty legend which will amuse you. It tells us that one day a holy man was pouring out an offering of water to the gods, when suddenly a beautiful young man leapt out of the fountain. This is the way, the **Chalukyans** said, that their first great king had appeared, and though we cannot believe it, yet it is a delightful story.

This period, when **Telugu** was spoken, is considered to be the one when the **Chalukyans** were most powerful.

Hiuen Tsang, the Chinese pilgrim, travelled in the **Deccan** in the seventh century and praised the way in which the country was governed. He said that everyone worked hard and the people were honest and industrious.

You will like to hear how they treated their generals if they were defeated. They dressed them up in women's clothes and laughed at them; for they said they had shown themselves weak like women and so must wear their clothes.

Pulikesin II, the most powerful ruler of this middle district, had resisted **Harsha** in his attempt to bring all India 'under one umbrella,' which you know was the dream of his life. This Chalukyan King of the Deccan was evidently a clever and learned man. He sent embassies to the Persian monarchs, and there is still a wall-painting to be seen in the wonderful rock caves at **Ajanta** in the **Deccan**, which shows the Persian ambassadors bringing their letters and laying them before **Pulikesin**. These caves or temples, cut out of the hill-sides, were some of the many sights seen and marvelled at by **Hiuen Tsang**, the Chinese pilgrim. During this period of time

A WOODEN BRIDGE AT SRINAGAR
(From a photo. by E. R. Sykes)

Buddhism was giving way to **Jainism** and a revived **Hinduism**. Temples were erected by followers of these two religions, many of them copies of those at **Ajanta**.

In the thirteenth century the **Moslems** crossed the **Narbada** river and forced the reigning **Raja** to surrender, but allowed him to ransom his life by great gifts of jewels and money. Thirteen years later the Muhammadans again overran the country. A little later they were opposed by a raja whom they had allowed to keep a little of his power, so they skinned him alive and cut off his head. Thus perished miserably the last Hindu ruler of the Deccan.

CHAPTER 15

THE SOUTH OF INDIA

SOUTH of the **Deccan** there is yet a very large portion of the continent of India which we have not mentioned. Three brothers are said to have founded the three kingdoms into which it was at one time divided. The names of the divisions were the **Pandya**, the **Chola** and the **Chera**. The last was situated on the Malabar coast and its people spoke the **Malayalam** language, which is still in use there. The **Pandya** and the **Chola** tribes occupied the eastern and southern parts of the extremity of the promontory. **Asoka** mentioned their names in some of his edicts.

The **Aryans** had never advanced south of the **Deccan**. Even now, on the **Malabar** coast, there are savages still to be seen who merely wear an apron of fig-leaves, as the original inhabitants did. As early as the seventh or eighth centuries before Christ, **Arabs** who crept round the coasts in small boats had done much trade. The southern tribes had sold their pearls, gold, spices and pepper to the peoples who came in ships from **Egypt** and the coasts of the Arabian seas. Even distant **Rome** sent traders, although the goods had to be carried on camels across the land where the **Suez Canal** now is.

Madura, which still exists with its wonderful temples with their four entrances and bathing tanks, was the capital of the **Pandya** tribe, though their neighbours often tried to get possession of it. The Pandyas sent embassies to **Rome**, and many Roman coins are still found near their cities, and it seems as if Roman gold coins were used for trade just as the English sovereign is to-day.

Hiuen Tsang noticed with sorrow that Buddhism was fast dying out, and that **Jainism** and **Hinduism** were taking its place.

An invasion from **Ceylon** about 1175 **A.D.**, was the most notable event of the **Pandya** dynasty. Both sides claimed to have been victorious, but as little more is heard of the **Singhalese**, as the inhabitants of **Ceylon** were called, we may believe that they were not able to make any conquests on the mainland. The three kingdoms had for once united their

TEMPLE AT MADURA
(*From a photo. lent by Mrs. Sackville-West*)

forces and driven out the stranger from their borders.

Of the **Cheras** very little is known and they seem to have been sub-divided at one time, as **Asoka** mentions two different names instead of using the word '**Chera.**' They were powerful on the **Malabar** coast and had most of the pepper

trade, which was so highly prized by the west. Their crest was a bow, which shows that they used to fight their enemies and hunt for food with bows and arrows.

The most important of the three kingdoms was the **Chola**. The boundaries of this kingdom altered according to its power of conquering its neighbours and forcing them to retire. **Asoka**, who travelled a long way into the district of modern **Mysore**, spoke of **Chola** as an independent kingdom, though probably it did not extend so far in his time as during the reigns of some of its strongest rulers. **Tanjore** was the capital, and a magnificent temple, with courtyard and gateways erected by a **Chola** king, still stands in the city, showing the wealth, power and taste of that age. Many coins of the Chola kings have been found with a boar stamped on one side.

It sometimes happens that success and toleration are found together, as had been the case with Asoka. In this southern kingdom at the time of its greatest power, we read of Buddhist temples built and endowed for followers of that faith, and also of many others dedicated to **Vishnu** and **Siva**, who were the most popular gods of that age, so that we see that Buddhists and Hindus were able to live together in peace.

In the thirteenth century the Chola power declined, and the Pandyas again asserted themselves, but both had to yield to a Muhammadan invasion in **1310**. Local chiefs, who probably ruled with the permission of the conquerors, are heard of as late as the sixteenth century, and then again the darkness falls.

We still have to speak of the **Pallavas**, who were powerful from the second century A.D. for four centuries. No mention is made of them by the three tribes we have been reading about; probably they were of foreign origin. They came from the north-west and perhaps were of **Parthian** origin, and were forced to move on eastwards after one of the conquests over hostile tribes by the **Andhras**. It has lately been learned from an engraved copperplate, discovered in the nineteenth century, that there were three main divisions of the **Pallavas**, with separate capitals, two being on the eastern coast and one inland on the Malabar side. One chief

ventured to celebrate the horse-sacrifice, of which we read a description in an earlier lesson, so that we may be certain that he was very powerful. But these tribes evidently lived by fighting and plundering their neighbours, and never had boundaries which remained fixed for any length of time.

Samudra Gupta mentioned that he defeated some of the **Pallavas**, but later on we read of them as so powerful that one king even claimed to have defeated the King of Ceylon. It was from a port in one of the Pallava districts that **Hiuen Tsang** intended to sail to **Ceylon**, which he wished to see, as it had become the stronghold of Buddhism. Some monks, who had fled from Ceylon, landed just before he sailed, and told him that the island was in a state of revolution, so that he decided not to go there at all.

As we have heard, these **Pallavas** were always fighting the **Cholas**, the **Cheras**, and the **Pandyas**, sometimes they were the most important tribe, but sometimes they were in subjection to one of the others. The Pallava power lasted four centuries, but in **A.D. 996** a Chola monarch seized one of the capitals, and also most of the country, so that they merely became local chieftains subject to the stronger races, and after a time they were quite forgotten.

The conquest of the **Deccan** was several times attempted by **Muhammad Tughlak.** As he grew old he became more cruel and unjust, as he really was mad. At length the Deccan revolted against his rule. A great Council of Nobles met and declared that the country should be independent. The man who had been appointed in **1349** as Sultan by the Council, after he had ruled a short time said he was too old, so **Hassan Gangu** was made Sultan in his place. This man, **Hassan Gangu**, was one of those poor wretches who had been driven out of **Delhi** when the cruel Muhammad moved his capital from Delhi to the south. He was the son of poor people who cultivated their fields. He was so honest, that when he found some gold in a field, he took it to his master who praised him and gave him a good post. **Hassan** soon rose to power and founded the **Bahmani** dynasty in the **Deccan.**

This Muhammadan state had its capital at **Gulburga**

and was determined to be independent of **Delhi**. In **1424** it annexed **Warangal**. The dynasty lasted from **1347-1526**, when the Sultan put to death his Minister, a very good old man. The nobles were so disgusted by the cruel deed that they revolted and put an end to the dynasty.

In the extreme south a new kingdom had been founded which was always at war with the **Bahmani** Kingdom. Two brothers called **Harihara** and **Bukka** founded it and the dynasty lasted from **1336-1565**. These brothers were **Hindus**, and were so afraid of being conquered by the **Muhammadans**, that they united with other Hindus and fought against the Muhammadans, and so the Kingdom of **Vijayanagar**, now in the **Madras** Presidency, with the capital of the same name, was founded. It included the whole of the country south of the **Krishna** river. For two centuries they prevented the Muhammadans from crossing their boundary, although they were often attacked. As early as **1365** the **Cholas** had become absorbed in the **Vijayanagar** kingdom and **Madura** also became a province of the kingdom.

In **1509** the greatest **Raya**, or **Raja**, it is really the same word, ruled in **Vijayanagar**. During his reign the **Portuguese** came from **Europe**, wishing to trade with **India**. They landed in the south and were kindly received by the **Raya**. Wars were incessant between the **Deccan** and **Vijayanagar**. Whenever one state was divided up into small states, owing to a weak ruler, then the other state conquered it for a time.

The last king of the **Vijayanagar** dynasty was so rude and overbearing to the Muhammadans, that they forgot their own quarrels and combined together and advanced on the capital of the southern state. They sacked and ruined the city so completely that the Hindu power was absolutely destroyed and the Hindus have never ruled in India since.

CHAPTER 16

THE GREAT REFORMER

DURING the early chapters of this book you have read a great deal about the many races which came by the different land-routes into India and over-ran the northern part of it. **Aryans** met **Dravidians** and forced them onward. In their turn they were also driven forward by **Greeks, Scythians,** and **Huns,** till to the reader it must seem as if **India** never ceased to be the scene of warfare.

The next peop'e who came to conquer India were fierce and wild men, determined to secure as much treasure as they could, and take it back to their own homes. They had a mighty force within them, driving them on, approving of all they did, for they were taught to believe that if they died in battle they were certain of a happy life after death. Before telling you of their doings, you must learn about the man who gave them this 'mighty force,' which urged them on to great and yet greater efforts to conquer their neighbours.

We must now go in thought across the **Arabian Sea** to **Arabia,**—a land of vast deserts and high mountains, but with few rivers, where this man, who founded a new religion, was born. That country is about the same size as **India,** but cannot compare with it in fertility owing to the great want of water. Dates are largely grown in the oases, or green spots round the wells, and wherever irrigation is possible. A large number of horses and camels are bred in the country, but for all the luxuries of life **Arabia** has to depend on trade with the outside world. At a very early date she had ships, which sailed round the coasts of the **Persian Gulf,** carrying dates, pearls, and horses as far as the south coasts of India. Important land-routes, along which the commerce of **China** and **India** to **Europe** was carried, met the Arabian trade at different points.

ARABIA, WHERE MUHAMMAD LIVED, AND SURROUNDING COUNTRIES

Trade Routes are shown thus:

There were two chief routes in **Arabia** along which the camel, 'the ship of the desert,' travelled, with wells at long intervals; one ran from **Yemen**, a port near the southern end of the **Red Sea**, following the coast north past **Mecca** to **Petra**, where goods were carried east to **Egypt**, or north to **Syria** and **Europe**.

The second main route started from the south of **Arabia**, and followed the coast round to the **Persian Gulf** to collect pearls from the fisheries at **Bahrein**, and so north up the valleys of the **Tigris** and **Euphrates** rivers, to **Damascus** and **Tyre**, in the north of **Syria**, and across **Asia Minor** to **Constantinople** and the trade-centres of **Europe**. You will see from this description that the commerce was carried along close to the coasts of **Arabia**, and if you look at the map you will see the reason. The centre of the country is mostly desert, with some high mountains and very few villages, so that it is impossible for long strings of laden camels to cross it, owing to the scarcity of water and food.

The peoples who inhabited this country were descended from five old families or tribes, who were chiefly nomads or pastoral people, ever moving about seeking food and water for their flocks. The race sprung from them would naturally be self-reliant, able to endure hardships, accustomed to live on the products of the country, ready to fight for their rights with anyone, and would always be having blood-feuds or quarrels with other tribes. These **Arabs** had several sacred places of worship. **Mecca** with its **Ka'aba**,—the building where the **Black Stone** was kept—was one of the most sacred. During certain months the tribes agreed to cease fighting and quarrelling, so that a pilgrimage to the shrine where this sacred stone was kept might be made in safety.

In **Mecca**, about **570 A.D.**, a child was born to **Abdallah** and **Amina** of the **Qoreish** tribe, which held a proud position in this city of trade. The joy of **Amina** at having a son was great; but her grief was also great, for **Abdallah**, who had gone with the yearly caravan to **Gaza** in **Syria**, was taken very ill, and died on the return journey, and never saw his son.

The boy was called **Muhammad**, 'the praised,' and, as the custom was, he was sent to a family of the wandering tribes, so as to be brought up away from the bad air of the city. In his sixth year he lost his mother, who had loved him dearly. All his life he remembered her and mourned her death. The little orphan found a happy home for two years with his grandfather, and then with an uncle called **Abu Talib**. Both these relations were men of importance, and held high offices in connection with the places of the national worship. They guarded the money for supplying pilgrims with food, and also the holy well **Zem Zem**. The child was brought up to observe the three principal fasts of the year; also to pray at sunrise, noon and sunset, turning towards the **Ka'aba**, as he prostrated himself in prayer.

The arrival of the first caravan of the year from the south with choice products from **Yemen** and **India**, and the large crowds of pilgrims, interested the growing boy, who was eager and keen for new sights. He asked to hear more of the travellers' tales, and longed to visit the countries of which they talked, and see all their wonders.

In his twelfth year his uncle, **Abu Talib**, allowed him to go with him on the northward journey to **Syria**. You can picture to yourself the joy he felt. He had been brought up in the desert, but for six years he had not left the narrow valley in which **Mecca** is situated.

Now he was to go back to the desert, and make the daily march with the others, and no longer be left at home. Probably he sat astride a camel, or lay on top of the bundles of merchandise balanced on the sides of the animal, or else walked alongside the slow, stately beasts. At night the camels were unladen, fed with balls of flour and water, taken to the well to drink, and then safely fastened in a circle near the fire. Then the men would feed themselves and talk till late into the night, telling the happy lad tales of the hardships they had endured, and the beauties and delight of the towns they were going to see. The route lay between the mountains and the sea past **Abwa** where his beloved mother lay buried, on to **Akaba**, from which the distant mountains of **Sinai** were visible, and

so to **Syria** after many months of slow travel. Here the town life and the unknown religions of the **Jews** and **Christians**, with their beautiful services and the teaching from their Holy Books, would fascinate this eager lad of twelve years.

He would learn how the worship of images was hated by the **One God** whom they worshipped, and he may have been led to wonder if one day he could free his own people from their evil ways, and bring them back to worship and love the Great Father of all, whom they acknowledged, but to whom they did not pay devotion.

So his life was passed, going to and fro from **Mecca** with the caravans, or else guarding the sheep when they were driven to the high uplands during the heat of the summer, and protecting them from hyaenas and other wild beasts in search of a stray lamb. This sort of life suited **Muhammad**, who liked to think of the great problems of existence during the long days, or else to wonder whether there were people in the myriads of stars high above him in the darkness. During the clear nights, when the full moon was above him, he must have realised that the Great Father had indeed created wonderful and beautiful things, and have felt a spirit of adoration steal over him. He was called '**Al-Amin**,' or 'The Faithful,' at this time, as men noticed his pure life and simple faith. At the age of twenty we read of him being engaged in 'Fijar,' the 'Sacrilegious War,' so called because the feud between the **Qoreish** tribe, to which he belonged, and another took place during the sacred months in the sacred territory, when everyone was supposed to be at peace so that all the tribes might come to **Mecca** for worship.

When he was twenty-five years of age his uncle, **Abu Talib**, recommended him as caravan leader to **Khadija**, a rich widow of **Mecca**. She was so pleased at his success in selling for double its price the merchandise he took to **Syria**, and also with his charm of manner, that she made proposals of marriage to him which he accepted. They were very happy together and had six children. The two boys died, but the four girls grew up, and one of them, **Fatima**, was

dearly loved by her father. She married **Ali** and had two sons, called **Hasan and Hosein.**

Muhammad no longer looked after the sheep, and did not often accompany the yearly caravan, but lived at home with his rich wife, looking after her property. His character developed, and he showed a wonderful control over his passions, and a quiet, steady determination of purpose.

You probably wonder what influences there were to elevate or raise the thoughts of Muhammad. There were a few men in Arabia who were not satisfied with the image worship, which was the only religion they had. These were called **Hanifs,** or 'penitents,' men who tried to free themselves from sin. They met and discussed the means of purification, but were not banded together by any vows. They acknowledged **Allah** and practised **Islam,**—or 'resignation'—to **God's** will, and lived apart from their neighbours. A cousin of his wife explained their teaching to Muhammad, and in him they found a ready listener. He began to retire to the caves of **Mount Hira** for instruction from these **Hanifs,** and for prayer and meditation. There were a great many **Jews** in **Arabia,** and many holy **Christians** occupied caves in the rocks, preparing themselves by a life of isolation and penitence for the day of judgment and the life to come. They all helped to sow the seed from which **Islam** sprang. Muhammad had no intention of founding a new religion. He was friendly with the Hanifs, and his only wish was to bring the Arabs back to their early simple faith.

His fortieth year was a turning point in the life of **Muhammad,** for he believed that in the month of **Ramadan,** as he slept, the angel **Gabriel** appeared to him with a roll in his hand, which he ordered **Muhammad** to read; but he replied that he could not read it. The angel read out the message, and then left him, but returned and said: 'Oh, **Muhammad!** thou art the apostle of **God,** and I am **Gabriel.**' This cheered him greatly, and he went to tell **Khadija** the great news. She at once assured him that he had a divine mission, and that he must declare himself as a prophet to the world.

The Meccans were not attracted by his preaching, as at first he only drew slaves and young boys to him. Their indifference made him very bitter, and instead of striving to win them by gentleness and humility, he became hostile to them, denouncing them as unworthy to hear his message, and threatening them with the judgment of **God** for their infidelity.

His uncle urged him not to preach any more, and told him how dangerous it was for their safety, but Muhammad answered him saying :—

> Though they gave me the sun in my right hand and the moon in my left, to bring me back from my undertaking, yet will I not pause till the Lord carry my cause to victory, or till I die for it.

Abu Talib was touched by his sincerity, and so distressed by his determination to face death, that he called him back, and said :—

> Go in peace, son of my brother, and say what thou wilt, for, by God, I will on no condition abandon thee.

Although the position of his uncle assured **Muhammad** of safety for himself, yet many of his humble followers were so persecuted that they fled to **Abyssinia**, on the coast of **Africa**, where the **Christians** received them as friends, and he also had to leave **Mecca** soon.

Muhammad had long felt that he must write down his teaching and the laws of his religion, because all the peoples with whom he had come into contact in his early travels, possessed a book which they claimed to be inspired. The **Jews** had the **Old Testament**, which contains the account of the beginning of the world, the law of **Moses**, the historical books and the prophecies concerning the **Messiah**. The **Christians** had the four **Gospels** with accounts of the life of their Founder, and also the history of the Church, and many epistles and letters ; and the **Persians** had the writings of their teacher **Zarathrustra**.

Muhammad naturally felt that the **Arabs** must also have a book which would teach them about their religion, and of which they would acknowledge the authority. Therefore he wrote down his visions, and also the principles of his religion,

and laws of right conduct. This book grew and grew till at last it became the **Koran** as we know it, the Holy Book of the **Moslems.**

In **A.D. 620** his faithful wife died, and although he soon married another woman, yet he never ceased to regret the loss of **Khadija,** who had loved him so truly, and in whom he had placed the deepest confidence. She had been his first disciple, and had always believed in him and his mission.

TOMB OF KHADIJA
(*From a photo. lent by the Royal Geographical Society*)

It is a terrible thing for an **Arab** to have a hopeless quarrel with his tribe. It is a break with God and the whole world, and a living death. But the Meccans shewed **Muhammad** so plainly that they had no wish to adopt his new religion, that he decided to go to a neighbouring town and ask whether they were willing to receive him and allow him to preach to them. He went, but the people refused to let him speak and drove him outside the gates, pursuing him till he found refuge in a vineyard with two noblemen of Mecca. He had to return home again and live in disgrace, till chance threw in his way some citizens of **Medina,** a city to the north of **Mecca,** who listened

eagerly to the new doctrines. **Muhammad** asked them to consult their elders, and if they decided to receive him, he was ready to leave **Mecca** for ever, and throw in his lot with them.

The next year twelve citizens from **Medina** met him and vowed to have no **God** but **Allah**, to accept **Muhammad** as a prophet, and to take back a teacher with them to instruct them in the **Koran**. **Islam** spread quickly in **Medina**, and over seventy men of that city visited **Muhammad** the following year, declaring themselves to be his disciples. Then the departure of all the Meccans who believed in him was decided upon.

FLIGHT OF MUHAMMAD TO MEDINA
(By permission of H.H. the Gaikwar of Baroda)

A new era was instituted by the **Hijra**, or **Flight of Muhammad to Medina**. To-day all **Moslems** date events from the day of the Prophet's arrival in that city. Everyone there was ready to welcome him to their houses, but he left it to the camel upon which he rode, to decide where he was to dwell, so that no one might be jealous. It lay down in an open square in the centre of the city. There

a beautiful mosque of the new religion was built, and also a house for the Prophet.

You can easily understand that all the Arabs who acknowledged Muhammad as a prophet, united against the tribes around them who still worshipped images. This made them eager for war, and a **Jihad**, or Holy War, was soon declared against **Mecca**. They began by robbing the caravans which passed **Medina**, and even attacked one during the sacred months of pilgrimage. After two caravans had been robbed, the Meccans felt that they must prepare to fight. They arrived outside the gates of Medina, and gained a victory, the Prophet himself being slightly wounded. Fighting constantly took place, but in **A.D. 628** a treaty was made, allowing both sides 'to rest their arms for ten years.'

As the two cities were now at peace the **Moslems**, who had learnt to see that in war lay their hopes of enriching themselves, now attacked the **Jews** in and around **Medina**. One of the provisions of the ten years' truce was that the **Moslems** might be allowed to perform their religious duties in the **Ka'aba**, so that the **Meccans** hardly expected **Muhammad** to arrive with two thousand men as his escort. A year later we read that he attacked **Mecca** with a force of ten thousand men, and there was no hope for the city but submission. He reformed the worship at the Ka'aba, and abolished all images. Triumphant at home, he journeyed through the nearer provinces proclaiming his religion, and was preparing an expedition against some Arabian Greeks, when in **A.D. 632** he died.

After his death the question arose who was to be his representative, or **Caliph**. **Abubekr**, the friend and father-in-law of the Prophet, was finally chosen, and the title has descended to the present time. With what followed in Arabia after his death we need not concern ourselves, but will describe the coming of the **Moslems** into **India**.

CHAPTER 17

THE ADVANCE OF ISLAM

WE purposely omitted any account of the events which occurred in **Arabia** after **Muhammad's** death, as they have little to do with the history of India.

In **636 A.D.** the **Arabs**, who had become followers of the Prophet, conquered and annexed **Persia**, having previously attacked and defeated **Egypt**. They forced their religion on the Persians, and also their language. Many of the inhabitants, called **Parsis**, refused to change their belief, and fled first to **Ormuz**, an island in the **Persian Gulf**, and later to **India**. **Bombay** is their head-quarters now. They are among some of the wealthiest and most valuable citizens of the country. They educate their boys and also their girls, and though the Parsis are not many in number, they are of great importance.

A PARSI

(From a photo. by Major H. R. Sykes)

Europe also was over-run by the followers of the new religion. **Spain** was overwhelmed by them, but they were turned back by **France**. For several centuries **Palestine**, or **Syria**, was the scene of the wars of the **Crusaders**, or **Cross-bearers** of **Europe**, who fought against the **Moslems** of the east for the possession of the places sacred to the Christian religion. These fierce new-comers also advanced to the north of the **Himalayas**, but were too few for the work they attempted, and were never able to attack **India**.

The Arabs who dwelt on the coast made a descent on India five years after the death of the Prophet. The expedition started from a province near the mouths of the **Tigris** and **Euphrates** rivers; and a lad of seventeen was its leader. **Muhammad Kasim,** this youth who came to **India,** was the cousin of the governor of the province we have mentioned. This governor was eager to help forward Islam; perhaps also he saw that he could secure peace at home if he kept his soldiers employed in distant countries.

One expedition was sent east across **Persia** to **China,** and the youth of seventeen was ordered to lead another army, and advance on **India,** which he was to win for the Prophet. Six thousand horsemen, and the same number of men on camels, were selected, and supplies were carried by three thousand of the stalwart, hairy-tufted camels from **Bactria.** When all was ready, **Muhammad Kasim** started on the march along the sun-baked coasts of south Persia. The heat there, even in winter, is very great, as the mountain ranges are parallel to the sea, and keep off all the cool winds from the north. A local governor met him with more troops; some heavy slings for casting stones over city walls were sent by sea, to be landed at the city of Dibal, near the mouth of the river **Indus.**

On the arrival of **Muhammad Kasim** and his army, trenches were dug round the city, catapults were set up, and the men told off to their posts. Every one saw the great, red flag waving on the top of a temple inside the city, and knew that the sight of it encouraged the defenders to continue the fight. The command was given that rocks should be hurled at it, so five hundred men were ordered to 'fix the stone-sling and aim at the flag-staff.' With a cheer they greeted its fall. The garrison lost heart and the city was soon taken by the Moslems. The governor fled, leaving the inhabitants to be murdered by the invaders. Three days of fierce bloodshed followed, and the green flag of the new religion was set up on the spot chosen by the conqueror for a **Muhammadan mosque.**

The **Arabs** then followed the river northwards, hoping to

join the main body of the enemy. When they met them, the general ordered boats filled with archers to be fastened together, and then floated down the river till they touched the opposite bank, where the enemy was drawn up. The Hindu chiefs were mounted on elephants in stately order. The Arabs, who had never seen these animals before, were much astonished and frightened. They shot lighted arrows at them, which set fire to the howdahs on the animals' backs and terrified them and their riders so much, that they fled in confusion. The king was slain, and his sister, fearing

THE COAST OF SOUTH PERSIA
(From a photo. lent by Major H. R. Sykes)

lest she and her women should fall into the hands of the enemy, collected them together in a house and set fire to it.

The victorious army, led by its young general, advanced to **Multan**, the most important city on the **Indus**. The inhabitants surrendered without a blow, afraid of being massacred. The people were urged to adopt **Islam** and many did so, as they had been so oppressed by their late masters.

The 'temples,' so the general ordered, 'shall be left untouched like the churches of the Christians, the synagogues of the Jews, and the altars of the Magians' of Persia.

We read of 'a cart-load of four-armed images' being sent to the **Caliph** in **Damascus**, but the city was left in peace, and even allowed to appoint its own tax-collectors. Brahmans were given high offices in the Government, as, knowing the language and people, they were able to carry out the new laws. Muhammad Kasim's orders to his officers must be quoted as they are so full of wisdom.

Deal honestly between the people and the Governor; if there be distribution, distribute justly, and fix the revenue according to the ability to pay. Be at peace among yourselves, and quarrel not, that the country be not vexed.

The young general was not allowed to reap the fruit of his victories. He was not trusted at home, and orders were sent that he was to be sewn up alive in a raw cow-hide. 'Three days afterwards the bird of life arose from his body and soared to heaven,' and the dry hide with its ghastly burden was sent to Damascus, to shew the Caliph his commands had been obeyed. The Indian princesses at the court of the Caliph had told lies about Muhammad Kasim's conduct. They confessed that they only wanted him to be killed so as to avenge the death of their father, whom the Arabian general had conquered. So the order was given that they were to be dragged round the city at the tails of horses; but this punishment could not bring back to life the brave youth.

The Arab invasion failed because it had attacked India at the wrong point, where there was but little prospect of wealth owing to the endless desert wastes on both sides of the river Indus. Also the number of Arabs who could be spared to support Muhammad Kasim was not sufficient. The tribes were too busy conquering elsewhere to spare time and men for distant **India**, and the **Rajputs**, of whom you will read, were still a power to be considered. A few Arab names remain in **Sind**, and the castles of their opponents, which they attempted to pull down to build castles and mosques for themselves, can still be seen.

CHAPTER 18

THE IMAGE-BREAKER

WE have now left the early history of India behind us. A thick darkness had hung over the centuries. The new, young races were coming forward, and like young eaglets were trying their strength by fighting with their nearer neighbours before attempting further flights.

The same thing had happened in **Europe**; **Greece** was overwhelmed by **Rome**, and **Rome** in her turn was conquered by the **Teutons**, who were originally forest dwellers in the plains of northern Europe. The kings of **India**, of whom we have read, had become luxurious and self-indulgent, and had forgotten the art of war. The **Rajputs**, who claimed descent from the **Kshattriya** caste, the great warrior-class of which you have read in Chapter 2, were the young eaglets overturning the old kingdoms, and ascending the thrones of the old lines of kings.

These new peoples, the **Rajputs**, seem to have been of **Scythian** origin, and to have conquered **Bactria** on their way to **India**. They rejoiced in the return of the sun, which perhaps shows they came from where the warmth of spring was more appreciated than it is in India. Whatever was their origin, the **Rajputs** were brave and warlike, and loved fighting. They opposed the **Arabs**, who had entered the country by the **Indus** river, and also tried to prevent the advance of other northern races who, in the tenth century, attempted to conquer India. All these northern tribes had always loved fighting for its own sake. Recently they had become converts to **Islam**, and now every war against the unbelievers became to them a Holy War.

In **A.D. 976** a Turkish slave called **Sabuktagin**, who had adopted the religion of **Muhammad** and climbed to

power by marrying the Governor of Khorasan's daughter, came down from those north-west passes we have so often read about. He was bent on victory, and was followed by his men waving the green flag of the Prophet with its white crescent. This slave king conquered the **Raja of Lahore**,

A RAJPUT BOY

(From an etching of a Native drawing lent by A. K. Coomaraswamy, Esq., D.Sc.)

sweeping down on to the eastern side of the **Indus**, and then returning to his fort at **Ghazni** laden with plunder. From this time onwards these Muhammadan chiefs frequently came to carry off the riches from the cities of **northern India**.

Mahmud of **Ghazni**, son of **Sabuktagin**, had often accompanied his father in battle, and once his advice had been accepted by the generals when he was only fourteen years old. Boys grow up quickly on the march, when they look after their own horse and get food for it with difficulty, and when any day they may have to fight for their lives.

In 994 **Mahmud** was made Governor of **Khorasan**, but had to fight for the throne, as his younger brother had been appointed king by their father. **Mahmud** offered to share the kingdom with him, but when this proposal was rejected with scorn, he imprisoned his brother, and secured the throne for himself.

He was very ugly, and one day when he was looking at his own face in a mirror, he became thoughtful and depressed. His wazir enquired the cause of his sorrow. He replied, 'It is generally understood that the sight of kings adds vigour to the eye, but the form with which I am endowed, is enough to strike the beholder blind.' The wazir replied, 'Scarcely one man in a million looks on your face, but the qualities of your mind shed their influence on everyone. Study, therefore, to maintain an upright character, that you may be beloved of all hearts.'

Mahmud was pleased with the answer, and determined to follow the good advice.

The **Caliph** of **Bagdad**, an important city on the river **Tigris**, sent him a robe of honour, and bestowed on him several titles. He was called the 'Guardian of the Faith,' and urged to fight all who did not acknowledge the Prophet. Mahmud was so pleased with the Caliph's gifts, that he vowed that he would march into India every year, and conquer the heathen of that country, as he called them. He certainly went sixteen times and ravaged the country again and again, carrying back to **Ghazni** all the jewels and silks and gold which he was able to secure.

The first time he crossed the passes he seems to have stopped short of **Peshawar**, but in **A.D. 1001** he advanced further, and was opposed by **Jaipal**, the **Raja of Lahore**, whom he defeated. The raja and fifteen of his relatives were

brought before Mahmud, and their jewelled necklaces torn off their necks. Thousands of slaves and much booty were taken by the Muhammadans back to their own country. Mahmud made a treaty with the raja, and released him and his friends, but he could not face the disgrace and dishonour, so he mounted a funeral pile and cast himself into the flames.

When **Mahmud** reached **Multan**, on one of his expeditions, and found that the country was protected by great rivers, we are told that he built fifteen hundred boats, each armed with six iron spikes projecting from their prows, to prevent them being seized by the enemy, who were clever at this kind of warfare.

This happened near the spot where **Alexander** built the fleet which carried his army down the river **Indus** and navigated the **Arabian Sea** thirteen hundred years before.

Each expedition penetrated further into India and strengthened the hold of the Muhammadans on the country. At first their object may have been the spread of their faith, but the desire for slaves and wealth urged them on in spite of awful difficulties. At times the Hindu princes joined together against the invader, or wild tribes burst into the camp slaughtering the Muhammadans in thousands. Mahmud soon earned the title of 'the image-breaker,' as he overthrew most of the Hindu images and always took all the treasures he could lay his hands upon.

Year after year this fierce general led his forces over the passes, except one year when he attempted the conquest of **Kashmir**, and another time when he had to march north to subdue and imprison his brother who had refused to acknowledge his kingship. The furthest south that this daring invader went was to **Gujerat**, led on by the stories of the wealth stored up in the rich temple of **Siva** at **Somnath**.

Steps led down from the temple to the sea which surrounded the island on which the temple stood. This sea, which the priest declared rose and fell in ceaseless adoration of **Siva**, was a miracle to the ignorant pilgrims who came from all parts of India to the shrine.

When the fierce army of Muhammadans was seen approaching the sacred island the priests climbed on to the battlements, secure behind their fortifications. A herald went forth shouting defiance and threats in the name of the god, and the people prostrated themselves before the image in the temple.

Three days of fierce battle followed; it seemed as if the god had won. **Mahmud** leapt from his horse and prostrated himself on the ground calling on **Allah** and **Muhammad** for their aid. His followers rushed forward with shouts, and broke through the enemy's rank, killing five thousand Hindus. The temple was captured, and its defenders made their escape in boats. **Mahmud** and his men entered in triumph, broke everything as was their custom, and carried off the crown of jewels.

One more expedition to **India** was undertaken, and then a brilliant one to **Persia**. All was done for the pleasure of fighting and forcing people to accept **Islam**, and to secure money and jewels for the treasury at **Ghazni**.

The year following the expedition to Persia, this great conqueror gave up 'his body to death and his soul to immortality amid the tears of his people.' He was over sixty years of age, and had reigned for thirty-three years. He had been a brilliant soldier, but had also found time to build some beautiful mosques in Ghazni, and had administered his kingdom wisely. He liked poetry, and had rewarded **Firdusi**, the great Persian poet, for a book he had written. So you see that although he invaded India many times, and attempted to conquer Kashmir and Persia, yet he had tried to cultivate his mind and to improve his kingdom.

We will end by quoting the words of a great wazir of the time. 'Mahmud,' he wrote, 'was a just sovereign, a lover of learning, a man of generous nature and of pure faith.'

CHAPTER 19

MUHAMMAD OF GHOR

THE 'Image-breaker' was dead and his bones were laid in a tomb near **Ghazni**. The inscription on the marble stone placed on it entreats 'God's mercy for the great Amir Mahmud.'

An historian of modern times sums up the history of the dynasty as 'one unceasing round of valour, greatness, discord, degeneracy, and decay.' We have read much of the valour and greatness, the discord and decay followed soon after his death.

The son he had appointed as his successor was blinded by his vigorous brother, who was popular with the army owing to his soldierly habits. This **Masud** was generous and brave, and of such prodigious strength that he could kill an elephant with one blow of his battle-axe. He appointed viceroys to govern his Indian provinces. One of these governors of Hindustan had been his father's treasurer, and was so faithful to his master's wishes that he was called Mahmud's 'Sneeze'! In spite of orders received from Masud, this man followed the old, fierce ways of the Image-breaker, and raided the country around his district: he even occupied distant Benares for a short time, carrying off safely some of its vast treasure.

These successors of **Mahmud** did not understand that if you want work well done you must do it yourself. They amused themselves at home, and degeneracy and decay inevitably followed.

A tribe, with its head-quarters at **Ghor**, close to **Ghazni**, was now so strong that it felt able to test its strength by an advance on its old enemy. Ghor and Ghazni had long been at war. Mahmud had conquered Ghor once, but forty years later its chief had seized Ghazni, carrying off its principal

citizens to his own capital, where he ordered their throats to be cut and the blood used in making mortar for building up the city-walls. In 1152 **Ghor** finally triumphed over **Ghazni**, and the last of Mahmud's descendants fled to **Lahore** in the **Punjab**, which still was a Moslem province.

Muhammad of Ghor's career in the twelfth century was similar to that of his enemy of Ghazni of earlier times. He invaded **India** nearly as often, but he came to stay. He took **Lahore** from the last member of the **Ghazni** dynasty,

THE JUMMA MOSQUE, LAHORE
From a photo. lent by Miss Tanner

and used it as a base for his advance into India. The most important enemies that he met were the **Rajputs**, of whom we have already heard. Their origin is uncertain, but their homes were **Rajputana** and the south of **Oudh**. They first appeared in the eighth and ninth centuries A.D. From **Rajputana** they entered the **Punjab** and made their way to **Kashmir** in the tenth century.

All the tribes were distinguished for three things:—their determination to keep together, their obedience to their chiefs, and their decision that everyone should have a claim on all the property owned. Later on their singers and poets invented myths or imaginary stories, to show that the **Rajputs** were descended from **Rama or Krishna**.

Of all the many **Rajput** states the great kingdoms of **Kanauj** and **Gujerat** were the richest and most important. A Gujerat king had seen the downfall of Somnath. Another had waged war against one of the Rajput tribes for twelve years, and carried about their king in a cage. Gujerat remained a kingdom from **A.D. 941** till it was conquered by order of **Ala-ud-din** in **1298**.

Kanauj, which was situated between **Rajputana** and **Oudh**, was even more powerful than **Gujerat**, and its capital on the **Ganges** was large and important. In **A.D. 1019** the king made peace with Muhammad, but a few years later another tribe, called the **Rathors**, took the capital and a new dynasty was founded, which was very famous and left many beautiful buildings as memorials of its rule. A third tribe owned **Ajmer** and became very rich, as the chief caravan routes passed through the country.

The **Rajputs** fought hard and won many battles. Some of their small kingdoms survive to this day, after the long struggles of those bloody times. If only they had forgotten their blood-feuds and set aside their private quarrels, and joined together against the **Afghans**, they could easily have forced them back into their own hill country.

The three capitals of the **Rajput** monarchies were at **Delhi**, **Kanauj** and **Ajmer**. Each of the kings of the two first places claimed to be the ruler of Northern India. One prince, who governed **Delhi** and also **Ajmer**—as there was no heir to the throne of Delhi—called himself **Prithwi Raja**, or Sovereign Lord, and commanded the ancient ceremony of horse-sacrifice to be carried out.

The ruler of **Kanauj**, to show his superiority, celebrated a feast in which every office was filled by a royal vassal; and proclaimed that his daughter was to make her own choice of a husband, as we read was done in Vedic times.

All the princes of India were assembled to take part in the royal feast, and many looked with longing eyes at the beautiful princess. On the chosen day she entered the Durbar clad in her loveliest dress, glittering with jewels and adorned with heavy gold anklets. The marriage garland, with its

scented flowers and gold tinsel, was given to her by a slave on bended knees. She looked round the circle, and then ran to the gate where a clay image of **Prithwi Raja** had been put to show how little was thought of his claims, and in a moment the garland was round the neck of the clay figure, to the anger of all the chiefs. Prithwi Raja, hearing of her choice and pleased with her courage, rode up and claimed his bride and carried her off in safety. You can easily imagine that her father never forgave her, and refused to help her husband when he was attacked by the Afghans from Ghor.

Prithwi Raja, however, was strong enough to win his own battles, for he conquered **Muhammad** once at any rate, and forced him to retire to **Lahore,** badly wounded and despondent. The Afghan was so enraged by his defeat at the hand of the Hindus, and by the cowardice of his officers, that he disgraced all the men who had run away, forcing them to parade the city with the nose-bags of their horses tied round their necks, and then cast them into prison.

The eleventh and twelfth centuries were a period of advance for Hindu civilization, in spite of the many wars that were waged. Poets and learned men travelled from one court to another, and were welcomed by the Rajput rulers. Literature, science and philosophy were studied by the Brahmans, who had taught the people to consider them as of divine origin. There was a great deal of commerce between the different states, and the kings and temples became very rich. During this period the earliest *stone* temples of North India were built. Before this time all buildings were of brick or wood. The temples built at **Delhi, Ajmer, Kanauj,** and other places were turned into mosques by the Moslems, but those at **Mount Abu,** etc., which were not altered, give some idea of their ancient beauty and magnificence. All the great forts of **Rajputana** also date from this period, which was one of beautiful architecture. It was from the **Deccan** that the **Rajputs** got their ideas of culture and architecture. The influence of the Deccan spread north even as far as **Kashmir.** But all this culture was swept aside by the growing Muhammadan power.

Magadha, the only Buddhist kingdom left in North India, was overwhelmed at this period, and with its downfall Buddhism died out. Jainism prospered for a long time in the Gujerat district, perhaps owing to its distance from the new conquerors. Two years later Muhammad was able to gather together a fresh army. He released his officers, so as to give them an opportunity of regaining their honour. He marched to **Karnal** on the great plain near Delhi, where

HINDU TEMPLE, DELHI

so many battles have been fought, and there he again encountered Prithwi Raja. On this vast plain the decisive battle was won by the men of Ghor and the religion of Islam came to stay in India. We read that, 'one desperate charge carried death and destruction throughout the Hindu ranks. The Moslems, as if they now only began to be in earnest, committed such destruction that the huge army led by the raja, once shaken, like a great building tottered to its fall,

and was lost in its own ruins.' The raja was murdered and his princess ascended the funeral pile rather than fall into the hands of the conqueror.

Muhammad Ghor rejoiced at his success and went on to **Ajmer**, which he conquered. He left behind him a Governor at Delhi, **Kutb-Din-Eibuk**, he of the 'broken little finger,' one of his slaves, who remained faithful in name to his master, but who ruled so successfully that he soon made himself the real master of the kingdom. Muhammad made one last descent from Ghor to fight against the slave's growing power, but was murdered near the river Indus on his return home.

Mahmud of Ghazni's raids on India, although successful at the time had no lasting results, but his descendants retained a hold on the Punjab for some time. He had come to conquer and rob the country, and wasted his strength in long expeditions in search of plunder.

Muhammad Ghor hoped to win provinces, and raided the temples merely to get money for further conquests. He used the Punjab as a safe place from which he could advance on the country. At his death the kingdom he had won in India was not lost to Islam, although it was not held by his descendants. The capable Muhammadan generals he had appointed over the different provinces, made themselves kings, and Kutb-Din-Eibuk sat on the throne of Delhi. From the days of Muhammad Ghor till the time of the Indian Mutiny there was always a Muhammadan king upon the throne of Delhi.

The **Rajputs**, who had been conquered so often by the **Ghazni** and **Ghor** dynasties, did not rise to power again till, under the wise rule of the **Mughal** emperor **Akbar**, they were made leaders and supporters of his empire.

CHAPTER 20

THE MOSLEMS WHO CAME TO STAY

WE have now reached the thirteenth century, and I wonder if you can see that a change had come over India? Fierce tribes had often poured over the north-west passes, seized all the treasure they could, and returned to their mountain homes. Every precious jewel, every lump of gold, every length of embroidered muslin carried back, tempted other men to try and win a fortune in a land of such marvellous wealth. The peasants looked at the clouds of dust which hid the retreating robbers and went back to their work, but they soon learnt to fear the return of autumn, as the cloud of dust arose again bringing fresh bands of soldiers. No longer were the Indians allowed to plough in peace; these conquerors broke their images, and forced them to acknowledge a new prophet, or else killed them with the sword. Then when autumn came again, the cloud of dust did not bring peace, for the followers of the new religion did not go back to the hills, but remained and took the gentle Hindu women as their wives, and brought up their children as Muhammadans.

You must remember that in **A.D. 1206**, the date of the death of **Muhammad of Ghor**, this new period in India began: the **Moslems** had come to stay. We read how he appointed a viceroy and governors to rule his Indian kingdom. At his death they seized their districts and made themselves kings. The slave who had been brought up at the court of Ghor, he of the 'broken little finger,' reigned at Delhi.

The Empire of Delhi was founded by a slave.

Yes, it is true, for this **Eibuk** founded the **Moslem** empire in **India** and took the name of **Kutb-ud-din**, or 'Pole-star of the Faith.' He built the great watch-tower, near Delhi, called after him, using the carved pillars and stones of many

a Hindu temple which he forced the Hindus to pull down and then use again for his great tower. He was killed by a fall from his horse when playing polo at Lahore.

Chingiz Khan, the great Mongol conqueror (born 1162, died 1227) never crossed the **Indus**, but the people of India were always dreading his arrival, as the stories of his conquests spread far and wide. One king, who was defeated by him, fled from his kingdom to India, where he hoped to found a new one. **Chingiz Khan's** generals advanced as far as the Indus and attacked Multan, although they were not able to take it. Mongols had learnt that India could be invaded with ease. **Tamerlane**, son of **Chingiz Khan**, penetrated much further into the country, as you will read.

THE KUTB MINAR, OLD DELHI

Two more men of this slave dynasty reigned; then a strange thing happened—an empress ascended the throne. **Razia Begum** had been trained by her father and had shared with him the care of the state. We are told that she was 'possessed of every good quality which usually adorns the ablest princes: and those who look at her actions most severely will find in her no fault but that she was a woman.' Her brothers were self-indulgent and lazy, while she could read the Koran, and her father left her in charge of the government when he went forth on his campaigns. He named her as his heir. The nobles were astonished at this

decision, but he said, 'My sons only like the follies of youth: not one of them is fit to be king and rule this country, and you will find there is no one better able to do so than my daughter.' So they acknowledged her as Sultana and placed her on the throne. She had the wisdom to see that if she were to be accepted by the men she must be as bold and as clever as they were. At the public audience she appeared unveiled, wearing clothes made like a man's, and always rode on an elephant showing her face to the people. But the chiefs belonging to this Turki dynasty would not be ruled by a woman, and after an uneasy reign of a little over three years, she was murdered. Several more of the slave dynasty sat on the throne of Delhi more or less securely, but in **1290** the last one was poisoned and a new dynasty seized the throne.

It would be useless to tell you the names of all the rulers of this period, but you will like to read about **Ala-ud-din**, who ruled from **1296-1316**. He was the first Moslem ruler to invade the country south of the **Narbada** river. In 1294, before he ascended the throne, he marched from the **Ganges** to **Deogiri** (**Daulatabad**) in **Khandesh**, returning by a more western route to **Delhi**, taking **Warangal** on the way.

Ala-ud-din played a clever trick on the **Rajputs**, for he rode into the heart of southern India with a band of eight thousand horsemen, saying that he was fleeing from his cruel uncle. The generous Rajputs let him pass, but they were enraged when he galloped into the streets of their capital and carried off great plunder and they learnt the truth. After he had proclaimed himself **Sultan** at **Delhi** he advanced into **Rajputana**, as he wanted to take the fort of **Chitor**.

Now you shall read the story of its capture, and the tale of the brave men and women who placed honour before life.

Chitor stands on a long, limestone ridge rising up steeply from the wide, flat plain. The sides of the ridge are very steep and almost impossible to climb. High walls were built all round the ridge, following the line of the cliffs, and from the entrance-gate the path twists and turns, and is strongly guarded by several fortified gateways. But however

strong a fortress may be, it can still be taken, if there is no water supply, as, though food to last many months can be stored, yet water is necessary to life, and the largest tanks are soon emptied. But in Chitor there are several deep, natural wells, with an abundant supply of good water. The fort was taken, but it was not owing to the want of water but through treachery.

Ala-ud-din had heard of the beauty of **Padmini**, the wife of **Raja Jai Mall**. He sent an order to the raja to send him his wife, as he considered that every wish must be

GATEWAY TO TOMB OF ALA-UD-DIN
(From a photo. lent by A. Carrington, Esq.)

granted, for was he not the greatest king of Hindustan? The raja of course refused to give up **Padmini**, whom he dearly loved, and prepared to defend his fortress; for **Ala-ud-din** had sent a message that he was coming to take the woman he wanted, cost what it might. At first the Hindus dashed out to fight thei Muhammadan opponents, but not being successful in their attack they retired into their stronghold and the enemy camped outside for twelve long years. As **Ala-ud-din** realised that force was of no avail, he deter-

mined to try and gain the fort by treachery. He sent a message to the raja, saying he wished to bid him farewell, and added that he would come into the fortress to do so, if the raja did not wish to come to the camp outside the walls.

He was invited to enter **Chitor.** All went well, the feast was over, and the emperor admired the fortress, declaring that it was quite impregnable. The two great men descended the hill to the main entrance, talking as friends. They stopped at the gateway to exchange a last greeting. The emperor then took off a rope of huge pearls and placed them round the raja's neck, saying, 'I offer you this string of pearls in remembrance of me, and as a mark of my admiration': as he said this he put his arms round the raja's shoulders and quickly dragged him out of the gate. A fearful fight began, but the five hundred horsemen, who had entered as an escort to their emperor, surrounded the raja and passed him on to the other soldiers who were waiting outside; these rapidly rode off with him to the camp, before his own followers understood what had happened.

Ala-ud-din thought that by this treacherous act he would secure the lovely **Padmini**, but he was mistaken. When the sad news was brought to her, she said to the officers, 'I myself will command you. The raja is probably already murdered, but there are plenty of brave men left. This fort is so strong that it will never be captured, as long as you stand by me.' Meanwhile her husband was kept a prisoner, but the emperor sent her letters and valuable presents, and promised to make her head of all his queens, if only she would come to him. She pretended to agree, and wrote a letter saying she would yield herself to him. 'I will come on one condition,' she wrote; 'first I must be allowed to say farewell to my husband and be released from my oath of fidelity to him, and then I will give myself up to you.'

Ala-ud-din was so delighted at her words, and so sure that at last he had secured the beautiful queen, that he declared himself willing to do all she wished. Several litters were prepared surrounded with closely drawn curtains, and many soldiers and camp-followers were appointed to accompany

the queen on her journey. All the people assembled to see the procession start, and no one guessed that **Padmini** was not in the beautiful litter covered with gold and brocade hangings. She sent a last warning to the emperor, saying, 'I must speak to my husband first, before you can be allowed even to see me. If you do not keep your promise I shall kill myself with the long sharp dagger I have brought with me.'

Every honour was paid her and a gorgeous litter was sent out to meet her, but the procession went straight on to the prison without a pause. You can imagine the delight and surprise of the raja when, instead of his faithful wife, two men leapt out of the litter and told him of her plot. They cut the iron chains with which he was bound, and brought him out of the prison in the litter, then they helped him on to a good horse and the whole party raced back as fast as they could to Chitor. Ala-ud-din was waiting for his prize in a beautiful garden, longing for the moment when he might clasp her in his arms. A messenger arrived, but hesitated to tell the truth, fearing for his life. 'I am deceived by those I deceived,' was the emperor's cry on learning the news.

Later on he again surrounded Chitor, and though many men were killed, yet it seemed as if it could never be taken. Great towers were built up outside the walls from which the besiegers could shoot into the fortress. One day when the emperor was looking at it from one of the wooden towers, wondering how he could take it, he saw a man gazing to see if the enemy was still there. The emperor seized his gun and shot the man dead. It was the raja he had killed. The news soon spread to the camp that the raja was dead and that his body was burnt; his wife, the beautiful Padmini, lying in his arms. This custom had been introduced among the **Rajputs** as so many wives had poisoned their husbands, and it was hoped to stop this by forcing them to be burnt with their husbands, but there was no need of force in this case. Padmini felt that life without her husband was not worth living!

You would think that now the beautiful woman who had caused all this trouble was dead, that the emperor would withdraw all his troops. He seemed more determined than

ever. At last the new raja sent out messengers to ask for peace on condition that neither of them should claim the fortress. This was agreed to, and a tablet was placed over the gate with this inscription, 'Neither yours nor mine for ever,' and the fortress was left empty for many a long year.

The remembrance of Chitor rankled in the mind of Ala-ud-din, and after he had ascended the throne he determined once again to attempt its conquest. A huge pile of earth was raised higher than the rock, and gold was paid in abundance to induce the men to drag up the great stone-slings and fix

FRUIT SELLERS

them securely on the top of the mound. One night the raja woke in fear. The goddess of his race stood before him. 'I am hungry,' she cried, 'hungry for the blood of kings. I have drunk the blood of Rajputs, but Chitor will fall if I do not drink the blood of its kings. Twelve of royal descent must die if Chitor is to be saved.'

There was sorrow in the fortress, but it was felt that as the goddess had spoken, so it must be. One by one, eleven of its princes were placed on the throne. Each one reigned for three days and then went forth to meet the enemy and die.

The raja felt he could not spare his youngest son, but that he himself must be the last victim. His darling must be saved to continue the dynasty. All his followers approved of his decision and shouted out, 'We will follow you, we will die for Chitor.' Every man put on a saffron-coloured robe, to show that he devoted himself to death, and when the first rosy flush of the sun showed in the east they all rushed out of the gates. In the midst were a chosen band, who had sworn to ride hard and carry the infant prince to safety among distant kinsmen. Death was welcomed by all the rest; no one wished to survive his king. What of the women left behind? They, too, had taken an oath to die. All of them went down into the underground chambers cut in the rock and used for storing corn. They were empty now, and even the rats had fled. A huge fire was lit and the entrance closed, and there the noble women died a cruel and slow death. Far easier to die in the mad rush of battle than in such a way. Theirs was certainly the greater heroism.

Ala-ud-din conquered far and wide, and his conquests in India were among the greatest ever made. You read that this ruler had already made one expedition into South India. Ten years later he sent **Malik Kafur**, his general, on an expedition. He carried the standard of Islam to the very south of India, as far as **Rameswaram**, opposite Ceylon, where a mosque was built by his orders. It was left unharmed for many years, so great was the fear that this general inspired.

Kafur conquered the **Chalukyas** and other tribes as he marched. He was ordered also to conquer **Ramadeva**, the ruler of **Deogiri** (**Daulatabad**), who had regained his independence and refused to pay the tribute he had promised. The campaign was successful, and the country was laid waste; the rebel Hindu and his sons were brought back to Delhi as prisoners. **Ala-ud-din** treated **Ramadeva** with great kindness. He gave him money and sent him back to his kingdom. Later when Ala-ud-din sent an army into South India he was rewarded for his kindness, as the Hindu raja fed his troops as they marched through his country. Kafur returned

to Delhi with one hundred elephants, thousands of horses, and a quantity of jewels. The north of the Deccan acknowledged Ala-ud-din as their emperor, but the country revolted again after his death.

Ala-ud-din was cruel and unjust, but yet his administration was successful. Conspiracies were frequent during his reign, and he called a council to consider how best to deal with them. Feasts, marriages with Hindus, and the unequal distribution of wealth seemed to be the chief reasons for them, so the king fixed the price of everything, forbade any mixed marriages to take place without his permission, and ordered people not to meet together for amusement or political discussions. One of his sayings was that 'religion had no connection with civil government, but was only the business or rather amusement of private life,' and another was that 'the will of a wise prince was better than the opinion of a variable body of men,' but his sayings did not make his people happy.

Ala-ud-din had prepared the way for the fall of his dynasty by letting himself be influenced in everything by a clever slave. He died in **1316**, after he had reigned not very wisely for twenty years. Whether he was poisoned by the slave or not we cannot say. At any rate the slave put an infant on the throne and seized the power.

CHAPTER 21

THE TUGHLAK DYNASTY

WE have described in the last few chapters the arrival of the **Muhammadans.** Three great waves of invasion by men of different race, but all of the same religion, had created a large population opposed to the **Hindus** in **India.** First **Turkis,** represented by the house of **Ghazni**; **Afghans,** represented by the house of **Ghor**; and lastly the **Mughals.** These gave emperors to India for many years, although often a dynasty was ended by the emperor being murdered, and a slave to whom the power had been given seizing the throne.

Ala-ud-din had died in **1316.** An infant son was placed on the throne by the slave who had really been the ruler during the late reign, and who was determined to keep the power. An elder son followed this baby, but his reign was short as he gave himself up to a life of idleness and pleasure. He was assassinated by his favourite minister, who was defeated and slain by a great general called **Tughlak,** who had defended the frontiers against the **Mongols** and earned the title of **Ghazi Malik.**

This **Tughlak** assembled all the nobles and officers, and asked them if there was anyone of the old dynasty who could be placed on the throne. They said there was not one man left. 'Oh, Ghazi Malik,' they shouted, 'for many years you have kept back the Mongols now you have delivered us from the Hindus, and so earned the gratitude of rich and poor. Be our King.' He ascended the throne in **1320** with the titles of **Ghiyas-ud-din Tughlak Shah,** and reigned for five years. In this way the Tughlak dynasty commenced, which lasted nearly one hundred years.

A writer, called **Ibn Batuta**, a native of north **Africa**, who visited India during this century, thus describes the country as he saw it :—

The king, who was kind and wise, made an order that any man who suffered from injustice should wear a coloured dress. Now all the inhabitants of India wear white clothes ; so when the king gave audience, or rode out and saw anyone in a coloured dress, he enquired what his troubles were and helped him. But he was not satisfied with this plan, as he said, 'Some men suffer injustice in the night, and I wish to give them help.' So he placed at the door of his palace two marble lions, on two stands which were there. These lions had an iron chain round their necks, from which hung a great bell. The victim of injustice came at night and rang the bell, and when the Sultan heard it he immediately enquired into the case and settled the matter.

During sixty-eight years of this dynasty the kingdom was secure, and there was law and order.

Tughlak, the first king, was just and firm. He recovered some of the **Deccan** provinces, and sent an expedition against **Warangal**. An enemy declared that the king was dead, and the army lost heart. When the troops heard the report they refused to fight, and insisted on returning at once to **Delhi**. The officers had to lead the army back ; they soon learnt that the king was still alive. They were terrified when they came into his presence, and he told them how angry he was at their defeat.

'You allowed my men,' he said, 'to believe that I was dead, and now you shall die yourselves. You buried me, so now you shall be buried instead of me.' They were flung into prison, and walled up and left to die of starvation.

In 1321 **Tughlak** founded a new **Delhi**, which he called **Tughlakabad**. Some of the buildings still stand, and are very simple in style and very solid.

The tomb which he built for himself has thick, sloping walls, with heavy towers at the corners. It is much more like a fortress than a tomb, but a great warrior lies beneath it.

After **Tughlak** had reigned five years, he led his army to **Bengal**. On his return he was met by his eldest son, **Muhammad**. In some mysterious way the roof of the building erected in his honour fell in, and crushed the old

Sultan to death. It is to be feared that his son thought it was time his father died!

Muhammad reigned from 1325-1351. In 1327 he completely conquered the **Deccan**. The southern kingdoms hardly dared face him, so terrified were they by his successes. However, two brave Hindu brothers, called **Harihara**

TOMB OF TUGHLAK NEAR DELHI
(By permission of the India Office)

and **Bukka,** founded a new kingdom in the south, with a great city called **Vijayanagar** as its capital, which was probably one of the greatest cities the **Hindus** ever had. All the other kings accepted their rule. For two centuries the kingdom lasted, unconquered by the Moslems, although they often tried to subdue it.

Muhammad liked to reform everything and everybody. He was a very clever man, but failed because he wanted all

his plans carried out in a hurry, and was angry when the people refused to accept them. He wished to force the people to accept tokens, or coins made of brass, as money. This means that he thought it would help commerce if he stamped pieces of common metal with the same words and numbers as the gold and silver coins, and ordered the people to use the good and bad coins together.

But all the kings were not merciful; **Ibn Batuta** wrote of **Mahmud**, one of the Tughlak dynasty, that he was much given to bloodshed. It rarely happened that the corpse of someone who had been killed was not to be seen at the gate of his palace. 'I have often seen men killed and their bodies left there,' he wrote. 'One day I went to his palace and my horse shied. I looked before me, and I saw a white heap upon the ground. When I asked what it was, one of my companions said it was the body of a man cut into three pieces. Every day hundreds of people were brought chained into this hall of audience; their hands tied to their necks, and their feet tied together.'

He wished to have a more central capital, and insisted on the people leaving **Delhi** and going to **Deoghiri** (**Daulatabad**) in the **Deccan.**

Ibn Batuta wrote thus of Delhi, which he saw after this order was given: 'It is the greatest city in the world, but the one with the fewest inhabitants. It is a city of great size, with twenty-eight gates, and the wall surrounding it has no equal.'

You will wish to know why such a great city was so empty, and you shall hear the reason in Ibn Batuta's own words. He wrote:—

One of the most serious charges against the emperor Mahmud is, that he forced all the inhabitants of Delhi to leave their homes because the people wrote insulting letters to him. So he decided to ruin Delhi; he purchased all the houses and inns from the inhabitants, paid them the price, and then ordered them to remove to Daulatabad. At first they were unwilling to obey, but the monarch proclaimed that no one must be found in Delhi after three days. The greater part obeyed, but some hid themselves. Search was made, one paralysed and one blind man were

found. The king ordered the first to be shot, and the other dragged to Daulatabad, a journey of forty days. The poor wretch died on the way. Later on all the people were ordered to return to Delhi.

Men were trampled to death by elephants and we read of people being skinned alive. Famine became general, and distress was very great; people ate the skins of animals which had died in the streets. One wonders whether the wretched inhabitants of the land had any feelings left, or whether they merely gazed idly at the next invader.

HINDU WOMAN AND CHILDREN
(From a photo. lent by Lord Sydenham)

Mahmud's son, **Firoz Shah**, succeeded him, and was placed on the throne in **1351**. He made a great canal from the **Jumna** to the dry country on the west of **Delhi**, and carried on and improved the laws of administration. He was the last great king of this dynasty. Several feeble kings sat on the throne, but with the coming of **Timur** the dynasty ended in **1413**.

CHAPTER 22

THE LAME INVADER FROM TARTARY

TIMUR, or **Tamerlane**, 'the lame Timur,' as he was often called, followed by his tribes of **Turks**, all of whom acknowledged **Muhammad** as their Prophet, poured into **India** by the usual north-west passes at the end of the fourteenth century. He seized Delhi and reigned there from **1336-1405**.

Since the death of **Ala-ud-din**, in **1316**, there had been several changes of rulers in India, as we have seen, who usually seized the sceptre from the hand of the master whom they had murdered. Poor country, trampled by marching armies and crushed by greedy and cruel kings! Many a time the husbandmen had driven their oxen into the depths of the forest, and the women had hidden their jewels in deep holes and fled with their babies at their breasts, the rest of their children clinging to their skirts; all terrified at the tramp of the marching Moslems. Death or conversion was the cry of the newcomers, so flight was safer. Later they crept back to the smoking ruins of their villages and began the old life again as best they could.

Timur, this wild horseman from **Tartary** in **China**, who was called 'The Scourge of Asia,' was the son of **Chingiz Khan**, who had spread terror in India, though he had never crossed the Indus. Timur had begun by plundering the villages near his own kingdom. Then, finding he was successful, he went further and seized a village situated in the centre of a neighbouring sultan's land. This was a mistake, for he was defeated. He had disguised himself so as to escape, and was forced to ask for bread from the villages so as to be able to get home again. One day he begged some food from an old woman, who placed a dish filled with steaming rice in front of him. He was very hungry, and took up a handful out of

the centre of the dish, burning his hand badly. The old woman laughed at him, and said he was like **Tamerlane** whom her tribe had just defeated. 'If he had been wise enough,' she said, 'to first conquer the villages on the *edge* of the sultan's country, then later he could have conquered the whole of it.' She went on talking to the beggar as she supposed him to be, and added: 'You could have eaten all that plate of food if you had begun at the *edge* first and not been so greedy.' Tamerlane learnt the lesson, and when he

THE EMPIRE OF TIMUR

The greatest extent of Timur's Empire is shown thus · · · · · , and the Southern Boundary of the Mongol power in the 13th and 14th centuries thus – – – – –

got back to his own country determined to conquer the villages on the edge before attempting more difficult tasks.

When he had subdued all the country he wanted north of the Himalayas, he decided to advance either on India or China. He opened the Koran to see if he could find a sentence to help him in his decision, and his eyes fell on the words: 'O, Prophet, make war on the unbelievers and treat them with great severity.' He determined to act on this advice, and

decided to attack Hindustan, so he sent a party to examine into the state of that country. He tells us:—

I ordered 1,000 swift-footed camels, 1,000 swift-footed horses, and 1,000 swift-footed infantry to bring me word respecting the princes of India. I learnt that they were fighting with one another. . . . The conquest seemed to me to be very easy, though my soldiers thought it dangerous.

Resolved to undertake it and make myself master of the Indian Empire. Did so.

Of course he 'did so,' and did it easily, so great was the confusion and disorder of the kingdom of Delhi when Timur descended on it with his ninety-two regiments of a thousand horsemen each. He crossed the **Indus**, and then halted at a city at the junction of the **Chenab** and **Ravi**. The fort was too strong to be easily taken, so he burnt and plundered the town and passed on. The news of his crimes spread far and wide, and the villagers fled into the jungle to avoid his men and save their lives, even if all else was lost.

Do you wonder that the army was eager to enter this wonderful land when you read this account of its wealth which had been brought back by one of Timur's sons?

The whole country of India is full of gold and jewels and in it there are seventeen mines of gold and silver, diamond and ruby, emerald and tin, iron, steel and copper. Of the plants which grow, there are those fit for making clothes, and sweet-smelling plants and the sugar cane, and it is a country which is always green, and the whole appearance of it is pleasant. Now since the inhabitants are unbelievers and worshippers of the sun, by the order of **God** and his **Prophet**, it is right for us to conquer them.

It is quite easy to think you are doing what is right when it is done in such a pleasant land!

In March, **1408**, **Tamerlane** writes:—

I placed my foot in the stirrup in a lucky moment, and leaving my capital, **Samarkand**, directed my steps towards **Hindustan**. Marching on, hunting as I went, I reached a river and ordered a bridge of boats to be built for the army to pass over.

The 'drum of departure' was again sounded, and the army marched on and ascended the mountains. We get an interesting account of the passage in the snow.

In spite of all my exertions I could not find a way to descend the mountain. I was obliged to give orders to my brave soldiers to get down as best they could. The nobles and soldiers now began the descent. Some lying down on their sides and sliding over the snow, rolled themselves down to the bottom. . . . As for me I gave orders that they should make me a basket of wood and wicker work. When they had made the basket they attached firmly to each of its four corners a rope a hundred and fifty yards in length, and as I had made up my mind to endure all fatigue, I took my seat in the basket, and a body of men taking hold of the ends of these ropes, lowered me down gently till the rope had all run out, and then some persons scrambling down cleared away the snow and made a place for me to stand upon. After this had been repeated five times, I reached the bottom of the mountain.

At last the Indus was reached, and in two days a bridge was constructed over the mighty river.

Letters arrived from all parts saying that the different sultans and chiefs had 'placed the collar of obedience and submission on the neck of life,' and asking when 'the prosperous shadow of the Great King's umbrella will, by its protection, give happiness to the kingdom.'

On **September 24th, 1398,** we learn that Timur crossed the Indus and advanced to the river Jhelum.

Multan, that rich city which the Arabs had long ago tried to take, was besieged by **Timur's** son, and 'forced by sheer weakness and exhaustion to surrender,' and 'valuable gifts, such as crowns, belts, money and priceless jewels, and Arab horses with harness inlaid with gold and jewels, various kinds of embroidered cloths, dishes and covers were brought in such quantities that all the scribes were employed for two whole days in making a list of them.' No wonder Hindustan tempted the invaders!

Timur's advance seemed irresistible and the inhabitants of the towns fled into the jungle. The fortress of **Bhatner** in **Rajputana** was stormed, but as the Rajput Governor begged for mercy, 'promising that if I (Timur) would graciously pardon their offences, they would surrender, and faithfully wait upon me to pay their homage. I knew very well that their condition was hopeless, but I remembered the saying of the wise, that clemency is better than victory, so I

granted the prayer of the enemy, and returned to my camp.' The next day submission was made and the raja was admitted to the honour of kissing the feet of the conqueror.

Then **Timur** sent men into **Bhatner** to collect the ransom, or sum of money to be paid to save the town from being plundered by the Moslems. But the chiefs could not restrain their people from attacking the conquerors, so the soldiers were allowed to take all they liked, and to pillage the town.

We cannot trace each step in the conquest of the country, but Delhi was the object of the journey, as it was to every one of the invaders of India. A degenerate and feeble king, a descendant of the Tughlak dynasty, was seated on the throne. He hoped that 'The Scourge of Asia' had killed enough men and secured enough plunder, and that he would turn back across the mountains and leave Delhi in peace.

It was not to be so. The lame Timur continued to advance and encamped at **Panipat**, where so often the fight for the capital took place. He wrote: 'I there found that in obedience to orders received from the ruler of Delhi, the people had deserted all their dwellings and had taken flight, so I marched on and reached the river Jumna and crossed it.'

Information was brought that a body of men with twenty-seven fierce war elephants had come out of the gardens near the city. Timur ordered them to be attacked, and they fled towards Delhi in disorder.

I now held a Court and all the princes and commanders came to my tent. . . . There were none that had seen so many fights and battles as I had seen, and no one who could compare with me in the amount of fighting I had gone through, and the experience I had gained. . . . I ordered them to act with the utmost prudence and caution in their operations.

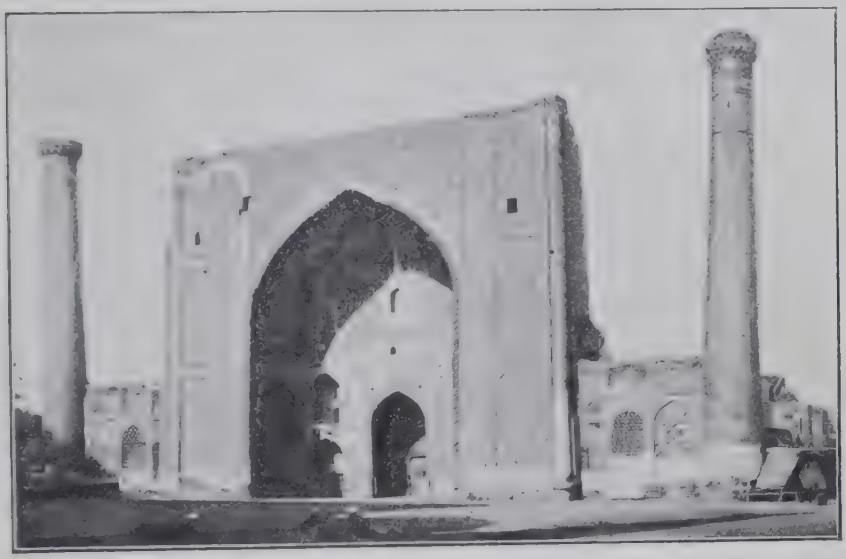
My soldiers had constantly heard that the armies of Hindustan trained their mighty elephants to help them; that these animals, covered with armour, marched into battle in front of the army, and that arrows and swords were of no use against them; that in size they were like small mountains, and their strength was such that when ordered they could tear up great trees and knock down strong walls; that in the battle-field they could take up a horse and his rider and hurl them into the air.

You can imagine the fears of the soldiers who had to fight against such wonderful elephants!

We will continue in Timur's words:

"I commanded the camp to be carefully guarded all night to prevent an attack by the enemy while it was dark. When the morning of victory dawned I said my prayers in the congregation and gave orders for the drums and other warlike instruments to be sounded. . . . I then mounted my horse and rode forth to lead my men to victory.

The two armies now faced one another, drums were beaten on both sides, shouts and cries were raised, and a great



COLLEGE OF ULUG BEG, GRANDSON OF TAMERLANE, AT SAMARKAND
(From a photo. lent by the Royal Geographical Society)

noise was heard. All was in vain, the Emperor was compelled to take to flight, and the whole army was defeated; a great part of it was slain and the rest took refuge in the fort.

A few days later **Timur** ordered the Friday prayers to be said, and his name proclaimed as **Emperor of Delhi.**

Unfortunately Timur was not able to prevent the city being plundered. Supplies had to be found, and some hostages had to be secured; many of his soldiers were in the city longing to seize all they could; it needed only a slight

resistance on the part of the inhabitants and the whole population was fighting again. 'When morning broke on the next day, Friday, my army, which refused to obey my orders, went off to the city, and thought of nothing but killing, plundering, and making prisoners. All that day and the next the disorder was general. . . . The treasure taken was very large. Rubies, diamonds, pearls, and other gems; jewels and vessels of gold and silver, and ornaments were obtained in such quantities that they could not be counted.'

I ordered that all the workmen who were clever at their trades should be separated from among the prisoners and set aside and these I distributed among my princes and Amirs in different parts of my dominion.

Timur sent many of the builders and stone-masons to distant **Samarkand** where he intended to build a mosque. The wonderful mosque and colleges, which these Indians probably built, are still standing in that city.

After fifteen days had been spent in pleasure and enjoyment at Delhi, the great conqueror remembered that he was at war, and that he must be up and doing, so he moved on. One day Timur tells us of three victories between sunrise and sunset. Only 1,000 horsemen were with Timur when he saw the enemy in the distance, but one of his generals, whom he had sent on a plundering expedition, arrived just in time to dash forward and assist him to defeat the foe, who turned and fled. They were pursued, many were killed, and a great number of cows and buffaloes taken.

While the soldiers were occupied in securing the spoil, I sat down to take a little rest, so Timur wrote, but some of the party came in and said that a large number of Hindus had assembled near the Ganges. I instantly mounted, and leaving the greater part of my force to secure the spoil, I started with only five hundred horsemen. When I reached the place I found a number of the Hindus had collected together, so I ordered my Amirs to charge the enemy, although they were twenty to one. Spurring their horses, shouting their war-cry, and raising their swords, they fell upon the forces of the enemy like hungry lions upon a flock of sheep.

At another time when one hundred men were left on guard the commander of the enemy with five hundred horsemen and a

large number of footmen, all full of hatred, advanced against me. I saw this force coming to attack me, and my warlike spirit was roused; so, with the hundred men who supported me, I spurred on to meet the foe.

A servant declared that it was a friendly band, so Timur turned back. But he soon discovered his mistake, for the chief drew his sword and came dashing on, determined to kill the Moslems. The soldiers turned round again and gained the victory as before.

Again I (Timur) mounted my steed, and as I did so news was brought me that in the valley near a large number of the enemy had assembled with their wives and children and with much property. The road was difficult, through jungles and thick woods. . . . I had won two splendid victories with a few brave soldiers, and I was very tired and wanted to stop and take rest. But I remembered that I had drawn my sword, and had come to India with the resolution of waging war. Spurring my horse I started, and when I had gone a little way I thought how pleasant it would be if my son and the Amir whom I had sent to take a village across the river, were to join me. . . . To my delight a large body of men came in sight in the distance, and it was the prince and his soldiers. Pressing on with all haste I passed through the jungles and arrived in front of the enemy. After a slight resistance they took to flight, but many of them were killed by my soldiers.'

This was the third victory in one day, and Timur returned thanks to God for his success.

At last **Timur** was satisfied with his success in **India.** Victorious and triumphant, laden with spoil, he decided to go back to his home at **Samarkand.** 'On that same day I crossed the Ganges, and said my mid-day prayers in the congregation, on the bank of that river. . . . . It now occurred to my mind that I had marched as a conqueror from the river **Indus** to **Delhi,** the capital of the kings of India. I had put the enemy to the sword, and seized upon the throne. Having done all this I determined to turn my steps towards **Samarkand,** my capital and my paradise.'

We need not accompany him on his triumphal journey. More cities were conquered, and more plunder taken before he reached his northern home. Behind him he left a desolate city. Anarchy, famine and pestilence reigned, and the few

survivors fled. For thirty-six years India had no government; it took many years to recover from 'The Scourge of Asia' and his soldiers. **Mahmud Tughlak,** the king of Delhi, who had run away, came back to try and recover what was left of his kingdom; but his government had been so feeble that Muhammadan rulers had seized most of it during his absence. In the south, the Deccan had been split up into five separate states, and in the west he Rajputs asserted their independence, so that India was divided up into small provinces at war with one another.

A FAIR AT SAMARKAND

(From a photo. lent by the Royal Geographical Society)

Do you remember **Chitor?** You will like to hear what happened to the young Rajput prince who alone of all the royal clan had been saved. He was not able to recover the lost fortress, but his heir was more successful. It is a strange

tale of perseverance and courage. The prince had reached the gateway, and was preparing to try and take the fort by cunning if in no other way. To his intense astonishment the gates opened and a procession came out bearing a cocoa-nut, the symbol of marriage. Whose marriage could it be? He was told that the Hindu governor of the fort proposed that his daughter should marry the prince and heal the ancient quarrel. As his advisers told him that it was probably his only hope of winning an entrance, the prince resolved to accept the girl, who was reported to be of an entrancing beauty. He entered the city escorted by five hundred of his chosen followers, and the procession climbed up the rocky steps his ancestors had trodden, and entered the hall of audience, where the veiled figure was awaiting him, surrounded by her relations and the chiefs of the city. The ceremony was concluded and at last he was free to lift her veil. What did he behold? A woman lovely enough and young enough, but dressed as a widow. One wonders what passed, but we do know that 'her kindness and vows of fidelity overcame his sadness.' She was clever enough to make him forget all, for she recovered his kingdom for him.

Two years later their little son lay sick, so she suggested that a visit to the shrine of that goddess who long before had claimed the blood of his Rajput ancestors, might cure him. She started with the sick child on the pilgrimage, and was admitted into the fort. Her father, the governor, was away on some distant expedition; when he returned he found the gates shut in his face, and a descendant of the old rulers sitting on the throne of Chitor, and the standard of the Sun raised on the walls where it waved peacefully for many years.

CHAPTER 23

THE ARTS OF THE HINDUS

WE will break off our history for a little while to read something about Art in India,

From the 4th to the 10th century art was at its greatest in the country.

You will ask first what is meant by art, and then, what art meant to the people of India.

All work, beyond that which is absolutely necessary for life, which is done for the love of beauty, to uplift people and bring them nearer to light, is **Art.** It can of course express itself in many different ways. One man delights to cut wood or stone, rejoicing to see the chips fly, while he is getting nearer the form he hopes to find imprisoned within. Another with brushes and colours made from the earths around him, will prepare the wall, and then lay the reds and yellows and blues on it, till he too has created some picture out of his brain, telling perhaps the story of the life of Buddha, for the simple people to read with their eyes. The Hindus usually reproduced their gods and goddesses in attitudes fixed by the Brahmans, but still it must have been a delight to some strong man to build up a mass of well-pounded clay, and then slowly add to it, till perhaps a lion, the symbol of strength, was seen. So each in his way tried to express the spirit within him and show it to the world.

At first places of worship were built of wood, but these have now all disappeared. Buddhist stupas and caves are still found, and they seem to be the earliest form of art yet discovered in India. When first stone was used it was cut into lengths like the wooden beams which men had used at first. Then they placed some of these stone slabs upright, and laid others on the top, and so made railings like those

which enclose the stupas, which can be seen at **Sanchi** in **Bhopal** to-day. The earliest known was at **Barhut**, one hundred miles south-west of **Allahabad**. It was built in the third century **B.C.**

Now we must try and picture a **Stupa** for you. It was an enormous circular mound built of baked or sun-dried bricks. These great mounds were made by the followers of **Buddha**, and a relic of the saint—a tooth or a bone—was placed in the centre in a casket, or else the mound was erected to mark a spot sacred to some event in his life. A rail of stones, as we described above, was built up round the mound, with openings to north, south, east and west. It was used for the processions of pilgrims, and was supposed to keep off demons. Although the carving on the railings round the stupas was very wonderful, yet it was not till later that art in India reached its highest point.

These stupas were erected in places near which clay was found to make the thousands of bricks required. In a country where there was stone, the rocks were hewn out and wonderful **Cave Temples** and **Halls** were made. It required a very clever architect to plan out a building which had to be cut out of the solid rock. You must understand that the rock was carefully cut away leaving the stone, which was to become the roof or pillar of the temple, standing, or we might say 'growing,' in its correct position. Many of these temples are still to be seen at **Ajanta**, near **Bombay**, and are the admiration and marvel of the world.

The followers of **Buddha** built stupas as well as temples, but the **Jains** only built temples, which they placed close together, on hills if possible. They believed that building a temple on a holy hill secured them salvation, which is the reason for the number of small ones in such places as **Mount Abu** and **Girnar**. In them they placed statues of the **Tirthankaras** and carved beautiful designs all over the walls and roofs.

The **Dravidians** in the south also had a style of architecture which developed about the sixth century or earlier. They also cut rock temples of wonderful beauty and

finish. Some of these can be seen near **Madras**, and also at **Ellora**, near Bombay. They were erected by the **Cholas**, or the **Cheras** of whom we read. Wonderful as it seems to cut away rock and leave a temple standing yet still it is a far less costly thing to do, than to cut out the stone and carry it for a mile or more, and then set it up as a temple. The Hindus were able to do both equally well.

CAVES OF AJANTA
(By permission of the India Office)

We must go to **Tanjore**, **Madura**, and to many other places, to see Dravidian architecture when it was greatest and most magnificent. The special features of the temples are the long walls enclosing the buildings, with huge four-sided entrances placed north, south, east, and west. Tanks to hold water, often with a small temple arising out of the middle, are frequently seen.

The **Chalukyan** temples were built on a stone platform and had a porch leading to the shrine, which itself was usually star-shaped. They made their towers with curved sides, often cut into ribs like a melon and usually covered with a great deal of carving. As the people of India can so easily grow enough food to eat, and require very few clothes, there were always many thousands of them ready to build the glorious buildings that rich men wished to erect.

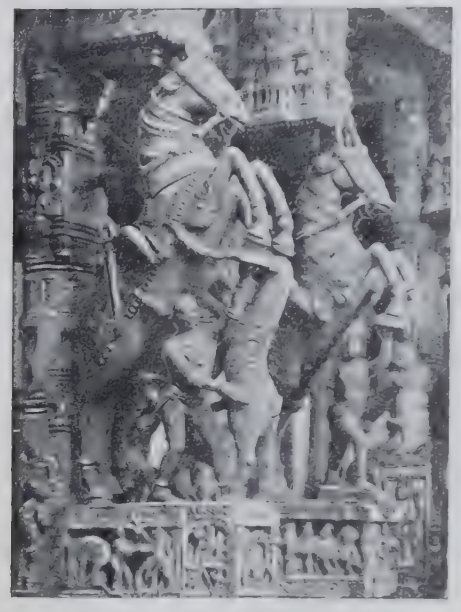
In India the aim of art was to educate and appeal to the people, and so to lift them up to higher ideas and thoughts. The Hindu loved beauty, because it taught him that there was a higher life than the present one. He built his temples with huge tanks to bathe in and spacious courts for the people to assemble in on special occasions. But the shrines were always small, as each person can do 'puja,' or worship, alone and at any time, so that the shrine would not often be crowded.

The **Moslems** wished to show might, majesty and power in their mosques. They were built to hold great crowds of men, gathered together to worship at the same time, led in prayer by the priests. So that you see the **Hindu** style of building was suitable for the worship of the individual and the **Moslem** for a congregation. The Moslems often used red sandstone with bands of black and white marble to decorate their mosques, as the Koran did not allow any figures to be carved, but only flowers and leaves to be used as ornaments. They placed domes over the covered portion, and had tall minarets at the corners of the buildings.

With the **Hindus** it was very different, and their buildings are not so simple in plan, and are covered with figures. Sometimes the figures are like human beings, but often they are so distorted and peculiar that we think them ugly till we understand why they are carved in this form.

The artists did not wish just to copy the human figure, as physical beauty did not appeal to them. They wanted to get at the spirit imprisoned in humanity, and show *that* to the world as far as was possible. This is an explanation of those many-headed and many-limbed figures, which at first

sight we do not admire or understand. When we know that the strength of the mighty lion is shown in the thick neck and broad shoulders, and its elegance and quickness in the thin and wasp-like waist, that many arms are needed so that each can hold one of the attributes of divinity, and that the gazelle-like legs show swiftness of foot, then we begin slowly to realise that there is some inner, spiritual meaning behind that which at first sight seemed ugly and unnatural. This is true of all Indian art, whatever material the artist used by which to express his meaning.



CARVINGS IN SRIRANGAM TEMPLE, SOUTH INDIA

There is a story of a giant and a painter which will explain the real aim of art better than many words.

A huge giant with thick arms and legs showing powerful muscles, came to the house of a pale-faced, earnest painter. He saw him holding a small brush and trying to draw at one stroke a bow-string. 'What are you doing that for? It looks quite easy. *I* can do much more difficult things, for I can move that great rock in your garden and carry it to my home far away. Look how strong my arms and legs are.' The painter said, 'Very well, carry it to your home, and then come back in seven years and let us compare our work.' The giant went away straining every muscle to carry the stone, and left the painter to his work. After seven years he returned and dropped it in the garden saying, 'Look, I have brought the rock back. Show me all the pictures you have painted during these seven years.' The painter showed him

one long piece of paper on which was painted a bow and a string. The string was seven feet long, drawn with one unbroken stroke of the brush. 'What is that which you are so proud of, only one line of paint. Anybody could have done it.'

The painter opened the door of a room and silently pointed to sheets of paper all showing brush marks each one longer and straighter.

The giant hung his head, and said, 'Yes I understand. You have persevered, you have done something beautiful of which the world will be proud. What have I done? Carried a stone away and brought it back again, that is all and it has helped no one. I see my fault.' Then he went out of the house, and went sadly back to his own home. Effort without result s of little value.

All the colours used by Hindu painters had a special meaning. White was used for water and to show heavenly purity. It was the colour reserved for Siva. Red was always used for **Brahma** and the sun, while blue was the colour of the sky, and was kept for **Vishnu, Rama** and **Krishna.** Yellow was for holy men and the earth, green for the animal kingdom, and black to show space.

Although the carving on the railings round the stupas was very wonderful, yet it was not till between the seventh and fourteenth centuries that art in India reached its highest point. It is interesting to know that at the same time architecture in Europe was also greatest and noblest, and that it was during these centuries that some of the most beautiful cathedrals, churches, and castles were built. Loving, faithful work was done by artists and workmen everywhere, and the lowest and humblest worker seemed to feel the spiritual beauty of the buildings he was helping to create.

In the **Ramayana,** of which we read in Chapter 2, we are told that honour was given to all those who worked in stone or wood, and how beautiful the pillars gilded bright with gold were. This description was not written of a temple, but of a house, so that we learn that the people wished to

have beautiful things in their homes as well as in their temples. The halls of the rich were probably decorated with the stories of **Rama** and **Sita** and the fights of the heroes of the **Mahabharata**, just as the lives of the gods were shown in the temples.

We read of sculpture at **Gandhara** in the **Bactrian** kingdom founded by **Alexander** the Great. Many of them are representations of the **Buddha** and the **Boddhisattvas** —beings who lived in the intervals between the many **Buddhas** who are said to have lived before the great **Gautama.** Here we can see the influence of Greek art brought by **Alexander.** There are no many-limbed, smooth figures with well-covered bones, but men like those we see daily. They hold the sceptre of kingship in their hands, and have crowns on their heads. The Buddha is sculptured in every attitude, and is even carved in the last stage of starvation, so determined was the artist to show the saint as he was when he did penance.

THE BULL (THE VEHICLE OF SIVA) AT MOUNT ABU
(From a photo. lent by Miss Lamson)

We will also mention the animals which are most often seen. The animals by means of which the gods were supposed to travel must come first. **Brahma** was supposed to ride on a goose, while the bull which carried the wood for the sacrifice was used by **Siva.** **Vishnu** is said to have returned to life under many different forms, among which were the fish, tortoise, boar, and man-lion.

Snakes had been worshipped by the **Nagas,** the early tribes of India. The cobra with many heads is often used as an emblem of the god **Siva.** The spiral coils of the long body represent life, while the poison in its fangs speedily brings death. Its habit of shedding its skin is said to be a proof of the new birth or **Transmigration** necessary

tor every man. The beautiful flight of the great white swan is compared to that of the parting soul. The cow was held in great reverence from very early times. It gave milk, necessary to the life of men, and oxen have always been used to plough the fields which grow the life-giving wheat. At first the flesh of these animals was used as food, but later the cow was considered too sacred ever to be killed. In the **Ramayana** we read of the monkeys who helped **Rama** and made a bridge for him across the water between **India** and **Ceylon.** One of the gods, **Hanuman,** is always shewn with a monkey's head and tail. Many temples are filled with these animals which are fed regularly.

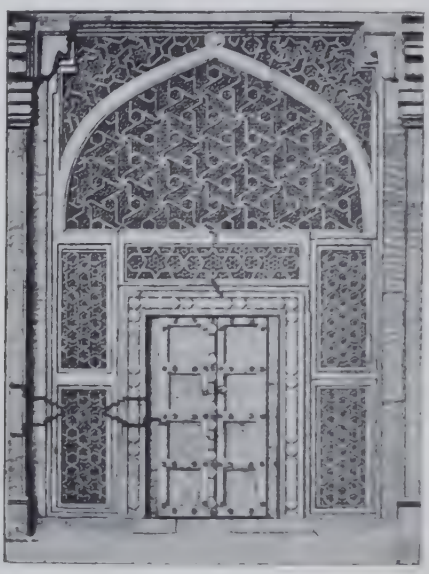
Jewels have always been worn by all the peoples of India. The earliest mention of them is in the **Rig Veda,** where we read of a gambling match in which first a beautiful pearl was lost, then a bag containing one thousand pieces of gold, next a chariot set with jewels and howdahs studded with diamonds. Ornaments were worn on the head, ears, nose, hands, breast, and waist. Anklets and toe-rings were used on the feet if shoes were not worn. Jewels were offered for the images in the temples. You will remember that it was the report of the great wealth of the temple of Somnath that led to its destruction. Delicate carving in wood and ivory was made, which was so fine that it looked as if a breath would blow it away.

In all their work we can see the 'Indian qualities of infinite patience and perfect self-control.' Beautiful enamelling in the purest gold was also made, as well as very handsome work of the same description on pottery. The outsides and insides of many buildings are still covered with tiles, and there are wonderful ones at Lahore and many other places.

Art and the love of beauty are also found among men who work at the humblest trades. This picture of village life by a modern writer will best describe the every-day life of thousands of people in India.

Outside the entrance of the single village street, on an open piece of ground, the potter sits by his wheel moulding the swift revolving clay with his hands. At the back of the houses, which

form the long, irregular street, there are two or three looms at work in blue and scarlet and gold, the frames hanging between the acacia trees. . . . In the street the brass and copper-smiths are hammering away at their pots and pans, and further down in the verandah of the rich man's house, is the jeweller



ENTRANCE TO TOMB OF SALIM CHISHTI AT FATEHPUR SIKRI

(*From a photo. lent by A. Yusuf Ali, Esq.*)

working rupees and gold into jewellery. . . . In the afternoon the women are seen going down to draw water from the tank, each with two or three jars on her head. Later the men drive in the cows, the looms are folded up, the copper-smiths are silent and the elders gather at the gate, and so night descends again.

CHAPTER 24

BABER, 'THE LION'

BABER, 'the Lion,' to give him his Tartar nick-name or pet name, was sixth in descent from **Timur**, 'the Scourge of Asia,' and like him invaded **India**, only about one hundred and twenty years later. He ruled from **1451-1530**. His life, during the thirty-six years before he attempted the conquest of India, is so interesting and full of adventure that we cannot wait till his arrival in the country to learn something about him.

He was descended from **Tamerlane**, and was partly **Turk** and partly **Mongol** in origin. He hated the **Mongols** and always denied his descent from them. The Indians always called the fair-faced people **Mughals**, the same word really, and so the name was adopted by them and is usually given to the great dynasty which **Baber** founded. The name he was always called by was not his real name, for the boy, born on **February 14th, 1482**, was called **Zahir-ud-din Muhammad**, 'the Evidence of Faith,' and it was his fierce old grandfather, who rode hurriedly to join in the feast, who gave the babe the nick-name by which he always is known. All this took place in the kingdom of **Ferghana**, that land lying north of the mountain barrier we know so well by name.

Life began early with little princes in those countries, and at five years old the boy was betrothed to his cousin **Ayesha**, and began to study the **Koran**. He had only six years to learn everything in, but during that short time he mastered two languages, and could express himself with ease and grace on many subjects. Of course he learnt to ride, to shoot, and to hunt, but all this came easily to a lad born of ancestors accustomed to live by fighting and plunder. We know more about him than about most of the great men of the world, because during the last few years of his life he wrote his Memoirs,

or account of himself. In this book, which has been preserved for us to read and enjoy, he tells us his thoughts and actions—right or wrong, wise or unwise. Also we hear about his friends and his enemies, his soldiers and the long, tiring marches they endured together. But above all Baber shows us his love of beauty and delight in gardens and flowers. He often sighed for the melons of his old home, and the smell of one brought tears of remembrance and longing to his eyes. He counted

BABER LOVED A GARDEN
(From a photo. by Major H. R. Sykes)

the different varieties of tulips that could be found, and made gardens and planted narcissus-bulbs wherever he went.

When Baber was twelve years old his father died. As he was feeding his pigeons, one of the walls gave way, and 'my father with the pigeons and the pigeon-house, fell from the top of the steep wall, and so took flight to another world.' Thus early Baber's adventures began, for his uncles tried to rob him of his kingdom. After securing it, he decided on the daring notion of attacking their kingdom of **Samarkand**, where **Timur**, his great ancestor lay buried in a beautiful alabaster shrine, with a blue-tiled dome covering it, which is still one of

the beauties of the world. He succeeded in the conquest of the city and he writes that the 'chief citizens came out to welcome my arrival, and thus at the end of November (A.D. 1497), by the favour of God, I won Samarkand. Among the beautiful buildings that adorn that city, there is the Great Mosque, near the Iron Gate, erected by **Timur**, after the conquest of Delhi. . . . Samarkand produced fine apples and a kind of grape. In a garden there are elms, white poplars, and cypresses.' **Baber** then mentions an observatory which

SAMARKAND

(From a photo. lent by the Royal Geographical Society)

still stands, outside the town, and a state summer-house covered with porcelain from China.

It was not all success; the city was exhausted and the villagers had no seed-corn to sow; and, worst of all, his soldiers began to desert. His mother wrote imploring him to come to her assistance, saying his own city in **Ferghana** would be captured unless he hastened to her relief. 'At that time I was recovering from a severe illness,' he writes, 'my anxiety and exertions brought on a relapse: during four days I was speechless; the chiefs and soldiers, despairing of my life,

began each to manage for himself.' News of his death reached his old kingdom, and the rebels gained the day and drove out all his women-folk. Baber tells us that he wept very much, and no one can blame him. Later on, after many plots and intrigues and much fighting, his father's kingdom was restored to him 'by the favour of the Most High'; but lost again soon after. He gave permission for his chiefs and men to recover their own property, but this order was carried out too thoroughly, for the men seized far too much.

Baber was often troubled by the **Mughals.** He says 'The bands of **Mughals** have always been the leaders in every kind of mischief and devastation: down to the present time they have five times rebelled against me.'

His fortunes were so low that his followers numbered only two hundred and forty, and yet he took **Samarkand** once more. You shall read the account in his own words:—

The city had so recently been taken that the inhabitants had probably not yet formed an attachment to their governor. If we could climb up the citadel secretly, it was probable that they would declare in our favour. With that hope we rode all night, but learnt that the garrison was on the watch. Yet I set forth again after mid-day prayers, and reaching the park at midnight, I ordered a party to fix their ladders on the wall opposite to the Lover's Cave. They won their entrance into the city without the least difficulty, and passing quickly to the Turquoise Gate, broke the lock with axes, and threw the gate open just at the moment of my arrival. The citizens were fast asleep, but some of the shop-keepers who were peeping out discovered us, and offered thanksgivings for our success, and joined in turning out the governor and his men.

The ancients have said, that, in order to maintain a fortress, a head, two hands, and two feet are necessary. The head is a captain, the two hands are two friendly forces that must advance from opposite sides, the two feet are water and stores of provisions within the fort.

Baber seemed gifted with more heads and hands and feet than anyone else. He had learnt much and always acted up to one of his own poems:—

He that does not seize what comes into his grasp,
Must indulge his regret even to old age, and repine.
Occasion must be leaped on when it offers:
The doings of the indolent, out of season, are utterly worthless.

His affairs prospered and he sent for his mother and grandmother, and to his delight he learned that a daughter was born whom he named Fikr-el-Nissa (the ornament of women). Alas, 'in a month she went to share the mercy of God.'

God is the Giver of little and of much:
In His court none other has power.

We cannot follow him in all his wanderings. In **1504** he occupied **Kabul**, but lost all his northern possessions, and though once more he held **Samarkand** and **Bactria**, yet now his thoughts turned to the conquest of **Hindustan**, though it was twenty years before he carried out his dream. These years were passed in ceaseless fighting, but no diary was kept. Perhaps he was too busy, but more probably the events of these years seemed too dull to describe after the wild life of his youth. He writes:—

As I always had the conquest of Hindustan at heart, and as the countries among which I now was had long been in the possession of the Turks, I regarded them as my own domains, and was resolved to acquire the possession of them either by war or peace. It was, therefore, right and necessary that the people of the hills should be well treated. I accordingly issued orders that no one should attack or trouble their flocks or herds, or take from them to the value of a bit of thread or a broken needle.

Baber accordingly sent an ambassador to treat with the Sultan, but he was detained in Lahore and finally returned to Kabul, without having received any answer.

The conquest of Hindustan with its untold wealth, was the aim of every invader. In **1519 Baber** burst through the mountain passes from **Kabul** and advanced to **Bajaur**, north of **Peshawar**, and descended on to the **Punjab** for the first time. On his way over the passes he tells us about his pleasure in the chase:—

I hunted one day on a hill that lies above **Bajaur**. The bison of this hill are black, except the tail, which is of a different colour. On the lower ground the bullocks and deer of Hindustan are quite dark in colour. The same day we caught a sarik bird; its body was black as were its eyes. Baber also mentions a garden in all its glory.

Baber claimed the Punjab by right of Timur's conquest a hundred and twenty years before: this time he plundered

it, and turned back again to Kabul. But only for a short while, for in 1524 he decided to leave **Samarkand** and **Bactria** for ever and found a kingdom in Hindustan.

The time had come. **Ibrahim Lodi** sat on the throne of **Delhi**, but his rule was so hated by his own nation that his uncle fled to **Kabul** to appeal to Baber for help against his nephew, and the claim was gladly recognised. **India** was full of misery and discontent and **Baber** was strong and prepared, so that by asking for his help the Indians really invited a new master to come and conquer them. **Baber** marched his army to the **Indus**, near **Attock**, where **Alexander** and **Timur** had crossed it before him. But we will quote the account from his own Memoirs.

Early next morning we marched towards the passage over the Indus. I dispatched some troops for the purpose of examining the banks of the river, both above and below. After sending on the army towards the river, I myself set off to hunt the rhinoceros. We started many rhinoceros, but as the country was covered with jungle we could not get at them. A she-rhinoceros came out and fled along the plain; many arrows were shot at her, but as there were woods near she easily gained shelter. The party that had been sent to survey the passage over the river did so, and returned.

Next morning we crossed the Indus near Attock, with our horses, camels, and baggage; the camp bazar and infantry were floated across on rafts.

Baber advanced on **Lahore**, but found that the governor had risen in rebellion against **Ibrahim Lodi**, the Sultan of **Delhi**, who had been driven away. He was an able ruler and had added to his kingdom, and had attacked **Rana Sanka**, of **Chitor**. The Kabul troops soon followed up the victory, plundered the bazar and burnt the city. **Baber** only stayed four days in the **Punjab** and hastened back to **Kabul** for more troops. He returned in November, 1525, with many soldiers, and his son **Humayun** brought a number of men from his own district. The way to Delhi was clear and in the Memoirs we read of his decision:—

I placed my foot in the stirrup of resolution and my hands on the reins of confidence in God, and marched against Delhi.

On the road his son distinguished himself. He took a rebel

army by surprise, routed it, and captured seven elephants. 'This was Humayun's first engagement,' the proud father writes, 'and it was a good omen. I sent him a dress of honour, a horse, and a reward in money, and gave him the government of **Hissar,** which yielded a crore of revenue.'

The march continued till the army reached the vast plain of **Panipat,** near **Delhi** where so many great battles have been fought. The men halted, trenches were cut, seven hundred

AN ELEPHANT FIGHT

(From an old Indian drawing, by permission of the India Office)

gun-carriages drawn up in front and fastened together with ropes of raw cow-hide, to prevent a charge by the enemy's cavalry.

Many of the soldiers were in great alarm. They were two or three months' journey from their native land, and were going to meet a monarch whose army was said to be 100,000 strong and who possessed 1,000 elephants. Terror and fear is always foolish. Whatever Almighty God has decreed from all eternity cannot be

reversed. . . . During several days that we spent at Panipat, a small party of my troops advanced close up to the Indian camp, and discharged their arrows with impunity. . . . On the 21st of April, at the time of morning prayers, while it was yet twilight, it was reported that the enemy was approaching in battle array. We lost no time in buckling on our armour, and harnessed our horses in their mail. By the favour of Almighty God, this mighty army in the space of half a day was laid in the dust.

The corpse of **Ibrahim Lodi**, the last **Afghan** king of **Delhi**, was discovered and brought to **Baber**. He sent off his son to **Agra** to seize the treasury, and an official hurried to **Delhi** on the same errand.

Bikermajit, a Hindu, whose family had ruled for upwards of a hundred years, was **Raja** of **Gwalior**. In the battle in which **Ibrahim** was defeated, **Bikermajit** was killed. 'His family were then at **Agra**, but **Humayun** did not permit them to be plundered. They offered him jewels and other gifts as presents. Among these was one famous diamond, the **Koh-i-nor**. It is so valuable, that a judge of diamonds valued it at half of the daily expense of the whole world.' This jewel is now in the crown of **George V**, the King-Emperor of India.

Baber had ordered his name to be used in the public prayers on Friday, **April** 27th, 1526. He was the first of the '**Great Mughals**,' and though he had not conquered **Hindustan**, yet the fall of Delhi was the first step towards founding an empire.

CHAPTER 25

'THE LION' IN INDIA

BABER was seated on the throne of **Delhi**, but he had yet many battles to fight before he became Emperor of Hindustan; nothing less would satisfy his ambition. We will quote his description of the country, which shows in its details his remarkable powers of observation.

Hindustan is a very fine country. The hills and rivers, winds and rains, animals and plants, the inhabitants and their languages, are all different from those of our countries. . . . The chief trade of the mountaineers is in musk-bags, the tails of the mountain cow, saffron, lead and copper. The white summits of the mountains may be seen from Lahore all the year round.

He goes on to tell us of the need of irrigation, and describes the wells worked by oxen, which are still in daily use in the country. But he calls it an ugly country and complains that all the towns are alike. He mentions the elephant, rhinoceros, buffalo, and deer. He speaks of the birds, and relates the wise sayings of a parrot, who cried out 'Uncover my face, I cannot breathe,' and when the bearers sat resting too long, exclaimed, 'Everybody is going by, why do you not move on?' Truly a very remarkable bird! The vegetables and fruits are not forgotten, and he praises them highly, but he complains of the rainy season and despises the architecture of the land.

He had been proclaimed Emperor on that fortunate Friday in April, and had entered **Delhi** in triumph. Then he moved on to **Agra** where he met **Humayun** who offered him the priceless diamond, but **Baber** handed it back to his son and gave him many lakhs of rupees in reward for his bravery and success. The city of Agra was in a miserable condition, and the inhabitants had fled in terror, so that no grain could be

obtained for man or beast. The governors of the neighbouring towns fortified them, and the land was in a state of rebellion; the heat was terribly oppressive, so that many soldiers dropped down and died suddenly, and the army lost heart and began to grumble. Their conduct annoyed their cheerful ruler, and he wrote down what he thought of their behaviour:

If the elder and experienced chiefs had told me their thoughts there would have been no harm in it; but was it proper for the whole army, down to the very lowest, to give me their stupid opinions. I had raised many of humble rank, in the hope they

A GREAT GUN

(By permission of the India Office)

would follow me through fire and water, and it never entered my head they would question my decisions.

He had made up his mind, so ordered an assembly and then asked the men if they wished to flee as if they had been beaten by the Indians.

Let no one who calls himself my friend ever make such a suggestion. But if any do not wish to remain, let them depart.

This bold appeal had good results, and very few men returned to distant Kabul. Presents of money and robes of

honour were given, and all became contented again. Many chiefs were won over by his firm attitude; the peasants began to recognise in the new conqueror a just and energetic ruler, and settled down to their old tasks quite happily. Expeditions were sent out to conquer the rebellious chiefs. **Baber** defeated some of them and **Humayun** marched east against others. He had to be hastily recalled, as the great **Rana Sanka**, whose widow-wife had won back **Chitor**, took advantage of Baber's absence and advanced against him.

The order had been given for a great gun to be made to batter down fortresses. Again we quote Baber's words :—

When all was ready for the operation, we went to see it. There were eight forges round the clay mould, and the metal flowed down into it by a channel from each of them, but it ceased before the mould was full, and Ustad in terrible distress of mind was near throwing himself into the liquid metal. We endeavoured to soften the disgrace to him, and I gave him a dress of honour. When the gun was afterwards completed, it sent a ball 1,600 paces.

In January, **1527**, when messengers came announcing that **Rana Sanka** was marching from the west, this great gun was ready to strengthen the garrison of **Biana** in **Rajputana.**

Rana Sanka of **Chitor** was the head of all the **Rajput** princes, and commanded a large army. He was the only great chief left whom **Baber** had not conquered. The **Rana** was an old man and had lost an arm and an eye in the wars, but he decided to march on **Biana** at the head of all the chiefs, who had joined him to fight against the new-comer from the north.

Straightway I (Baber) dispatched a small force to harass the Hindu army and on the 11th of February I went forth to the 'Holy War' for so this Muhammadan invader regarded his attack on India. The garrison of Biana having gone too far into the country was surprised and routed by the Rana. . . . A few days after, my advanced guard was proceeding carelessly, when several thousand Indians set upon them and killed many of them. The horse-tail standard was taken, and it was with great difficulty that I rescued the division. Messengers then came in rapid succession to inform me that the enemy was at hand. As there was a large tank on our left, I encamped there for the sake of the water. We placed the guns in front and tied them together with chains. . . . Owing to the bold advance

of the enemy there was some alarm among my troops. . . . To restore their confidence and strengthen my position, I set up wooden machines to look like guns all along where there were no cannon.

Some five hundred men arrived from **Kabul** and also three strings of camels bearing some choice wine from **Ghazni**. With them came a man who said he could read the stars, and that whoever came to do battle from the east would be conquered. Can you imagine the state of the army? They were already depressed by the great heat, the vast numbers of the enemy and the elephants, and now a wise man from their own country told them that they would all be defeated. **Baber** did not know what to do, but as he rode round to survey the out-posts an idea struck him.

'I vowed never more to drink wine,' he says. Many were the drinking parties in which he and his friends had indulged, and now he 'resolved to make a real repentance.'

I said to myself:—'Oh, my soul,
How long wilt thou continue to take pleasure in sin?
Repentance is not unpalatable: taste it.

. . . . . .

How much of thy life hast thou thrown away!
Since thou hast set forth on a holy war,
Thou hast seen death before thine eyes for thy salvation.
He who will sacrifice his life to save himself,
Shall attain that exalted state which thou knowest.'
I vowed never more to drink wine.

The vow was kept and all the gold and silver vessels were broken, also an order was given excusing the tax on men of the Muhammadan faith.

Baber then addressed the officers and men as follows:—

Noblemen and soldiers: Every man that comes into the world is subject to death. God alone survives. How much better it is to die with honour than to live in disgrace. Let us now all swear on the Holy Book that none of us will ever think of turning back from this warfare, nor go from the scene of slaughter until his soul be separated from his body.

All took this oath with joy at their general's request.

Baber did not write about this battle himself. The account written by his sheikh is so full of empty phrases that one

wishes the emperor had described it. **Rana Sanka** was severely wounded in the battle and retreated, though not to **Chitor**, which had been seized by **Ibrahim Lodi**. He had sworn never to re-enter the city unless he was victorious. He died some months later from his severe wounds.

Less than a year had passed and two great victories had been won. The Afghans had been conquered on the field of Panipat, and the Rajput power was broken.

SHEEP SHEARING IN SRINAGAR
(From a photo. by E. R. Sykes)

After this second great victory **Humayun**, and part of the army, were sent back to **Kabul**. **Baber** himself made several important expeditions to subdue neighbouring chiefs. One fortress, called **Chankeri**, near **Malwa**, was nearly taken, so 'the Indians gave up the place for lost: they put all their wives and women to death, and, stripping themselves naked,

rushed suddenly upon our men, who were so startled that they were driven back along the walls. Another body of Indians slew each other rather than fall into our hands.' We read of a visit to the palace of **Bikermajit** of **Gwalior**, whose family owned the priceless diamond, and **Baber** wrote that the castle was built of hewn stones and was very magnificent.

At this time Baber was constantly suffering from fever and his 'thirst and want of sleep were very distressing.' His life had been full of adventure and hardship, and his activity had been ceaseless. Compelled to rest he took to composing couplets, short poems of two lines only, and often wrote fifty-two in a day.

About this time he wrote a letter to his beloved son **Humayun** which showed his deep love and affection for him.

To Humayun, whom I long to see again, health. Thanks be to God, who has given you a child, and to me a new object of affection. May the Almighty continue to grant to you and me the enjoyment of this happiness. . . . I have ordered the generals to join you in an expedition. . . . Now is the time for you to encounter hardship and danger.

The world belongs to the laborious.
In the eye of wisdom every condition
May find repose except royalty.

As I wished, you have indeed written me letters, but you certainly never looked them over, for you would have found it impossible to read them, and would have thrown them aside. I contrived with much difficulty to understand your last letter. Your spelling is not quite correct. You certainly do not excel in letter-writing. You make use of uncommon expressions out of a desire to show off your knowledge, and in consequence your meaning is obscure. If you would use plain words they would give less trouble, both to yourself and to your reader.

How sensible a father was this great man, and his advice is as good now as it was then!

More expeditions had to be undertaken to keep the large army in a state of content, but Baber found time to administer his kingdom and to give orders about gardens.

Where the river passes the foot of a mound you will plant some beautiful trees, and form several orchards. All round the orchards let there be shrubs and fragrant flowers.

Later on he tells us about 'the Garden of the eighth Heaven at Agra, where,' he says, 'I had the pleasure of hearing that my vines had yielded fine grapes, and a few melons had been kept for me. I was delighted to produce such melons and grapes in Hindustan.'

Although Baber meant to remain in India, yet he did not love the country, and he speaks of shedding tears at the sight of a musk-melon, which brought back the sense of loneliness and exile from his native land.

'Hindustan,' he says, 'is a country that has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society, or of familiar intercourse. They have no genius, no comprehension of mind, no politeness of manner, no kindness or fellow-feeling, no ingenuity or mechanical invention in planning or carrying out their works, no skill or knowledge in design or architecture; they have no good horses, no good flesh, no grapes or musk-melons, no good fruits, no ice or cold water, no good food or bread in their bazars, no baths or colleges, no candles, no torches, not even a candlestick.

'The chief excellency of Hindustan is that it is a large country, and has abundance of gold and silver. Another convenience of Hindustan is that the workmen of every profession and trade are numerous. For any work, or any employment, there is always a set ready, to whom the same employment and trade have descended from father to son for ages.'

Violent, often cruel, for many years fond of pleasure, yet **Baber** was willing and eager to sacrifice himself for the son who was to succeed him. In October, **1530, Humayun** fell ill, and was brought to his father's palace at **Agra.** Slowly he got worse, and the learned doctors thought the end was near. Would some sacrifice help? Could the great diamond be used for healing? Who would yield up something precious to them? **Baber** grasped the idea of sacrifice, and said, 'My life shall be the offering, my life is dear to me and most precious to my son. That will be enough.' He entered the room where his son lay stretched on a bed and stood in prayer for a few minutes, then he walked three times round the bed, saying, 'On me be thy ills, on me be thy ills.'

It was enough. **Humayun** recovered, and the great Emperor—founder of the **Mughal** dynasty—passed away in his forty-ninth year.

Baber's body lies in distant **Kabul** among the mountains he so deeply loved. He is laid beside his mother in the 'sweetest spot,' which he had chosen—called the 'Garden

BABER'S TOMB AT KABUL

(From a photo. lent by the Royal Geographical Soc.)

of the New Year'—near the running streams and the tulips and roses, which he had so often longed for in his exile.

CHAPTER 26

HUMAYUN

BABER, 'the Lion,' was dead; having given his life for his son **Humayun**, who succeeded him on the throne of Delhi in 1530. He was the eldest and most loved of the four sons. Baber wrote that 'his presence opened our hearts like rosebuds and made our eyes shine like torches. His conversation had a great charm, and he was a perfect man.' Baber had trained him in the art of warfare and the son had done well in the many battles of the late reign, but his character was wanting in firmness and decision. He was lovable and clever, brave and capable of great energy, yet he never persevered in any undertaking; after any great effort he retired to his palace and took opium whilst his enemies were at the gate.

Baber had not conquered all India, he had only reduced to submission most of the north part of the country. **Bengal** to the east was unsubdued; and the provinces of **Malwa** and **Gujerat** were still powerful, and the Rajput chiefs were only waiting for an opportunity to regain their independence. Therefore it was no easy throne which he left to his eldest son, and that son was not the man to fill it worthily. His troubles began at once, as his brothers made plots against him. **Baber** had implored **Humayun** to treat them with kindness, but they ill repaid him. The one next in age, who had been ruler of **Kabul** in his father's time, seized the **Punjab** when the news of Baber's death reached him. It was foolish of **Humayun** to submit, as he lost the provinces from which good soldiers could be taken to fill up the ranks of the army in **India**. The two younger brothers were not clever, but they and some cousins were always acting treacherously towards the emperor.

The king of **Gujerat** also hoped to conquer **Delhi**, but first he decided to attack the great fortress of **Chitor**. He was told that **Humayun** was marching against him, so he held a council of war. 'Many of the officers,' we read, 'advised him to give up the siege, but the chief of his nobles said that they were warring against Hindus, and that if a Muhammadan king attacked them while doing so, he would really be helping the unbelievers; and this would be a reproach against him at the Day of Judgment.' He therefore advised his king to continue the siege, as he did not believe that the emperor would attack them. When **Humayun** was told this, he decided to do nothing till the king of **Gujerat** had taken **Chitor**. He was astonished and angry when he found that the Muhammadans meant to fight against him, now that they had conquered the Hindus. If Humayun had assisted the Rajputs he would have won them over to his side. The siege had been long. Before the fortress was taken the brave Rajput women had rushed upon the swords of their fathers and husbands and died so as to escape capture by the Moslem invaders. **Chitor**, indeed, has many a tale to tell!

The two Moslem armies remained facing one another for two months. 'Frequently during the day,' we read, 'brave men eager for fame, went out in search of adventure, but the enemy seldom ventured within range of the guns and rockets.' Then the emperor placed his troops around the position held by the enemy, to cut off the supplies of grain, fodder, and fuel. These plans caused a famine in the enemy's camp. The horses and animals and many men perished, and the army had no horses to ride. When the Gujerat king saw that if he remained longer he would be taken prisoner, he fled with five of his most faithful followers.

When the emperor was informed of the flight of his enemy, he mounted and went off in pursuit. He besieged the fort in which the king had taken refuge and after some days took it, but he did not follow up his success. He had been active enough before, but now that everything was in his hands he gave himself up to feasting and drinking and let the precious days slip away. The king of Gujerat, hearing that Humayun

had not intend to move, returned to his kingdom, and was warmly received by his old subjects.

On the borders of **Bengal, Sher Shah** had become supreme, and everywhere the chiefs were beginning to rebel. **Humayun** ought to have stopped first one rising and then another, but he waited at **Agra,** doing nothing for a whole year. Then he went to **Bengal** and defeated it, but dis-

A YOUNG PRINCE BEING ENTERTAINED

(From an old drawing, by permission of H.H. the Gaikwar of Baroda)

covered that he was unable to get back to his own kingdom without passing through territory occupied by **Sher Shah.** This man was one of the greatest rulers of India, although he only reigned as emperor of Delhi from **1540-1545.** He seized the greater part of **Humayun's** kingdom and added **Malwa** and **Chitor** to it. He was killed by an explosion in **1545.** His death enabled **Humayun** to regain his kingdom.

As we have seen **Humayun** had advanced into **Bengal**

and was prevented by **Sher Shah** from returning to **Delhi.** A treaty was arranged and everything seemed peacefully settled, but during a dark night the Afghans fell on Humayun's army. The soldiers fled in every direction and Humayun tried to swim across the river Ganges; he was only saved from drowning by a water-carrier who supported him across on his water-skins. The story is told that he promised his rescuer that if ever he came to Agra and saw the emperor on the throne, he should be made king for one day. To the surprise of all, the water-carrier arrived at Agra carrying his skin on his back and reminded Humayun of his promise. The emperor ordered him to be dressed in the royal robes and solemnly placed on the throne. Humayun was the first to prostrate himself before the new king; he ordered the leathern bag to be cut into squares, which were stamped as coin and used as money for that day. Humayun kept his promise, although it was a stupid promise to have made, but you can imagine the anger of the courtiers.

A year later the armies of **Humayun** and **Sher Shah** met at **Kanauj,** and the battle of the **Ganges** began. 'Before the enemy had discharged an arrow,' writes an eye-witness, 'the whole army was scattered and defeated, not a gun was fired. All fled for safety to the river, without a man of them having received a wound. The enemy pursued them and the soldiers, having no time to throw off their armour and coats, plunged into the water. When we came out of the river, His Majesty, who at midday had 17,000 men in attenddance upon his Court, was mounted upon a horse which had been given him, and had nothing on his head or feet. When we reached Agra, we did not stop, but went on to Lahore.'

Humayun had lost India. For fifteen years he was a wanderer, hoping always to regain his kingdom. Three years were spent in **Sind** collecting together a fresh army to fight against his many enemies. You must read of the miseries of the soldiers on these desert marches.

The army camped by a well which contained a little water, and the party which had lost its way during the night now came in, which was a cause of rejoicing. Next day the march was

continued, but for three days no water was found. On the fourth they reached a well; a drum was beaten when the bucket reached the surface of the earth, to give the bullock-driver notice to stop. The thirsty men would not wait. Four or five seized the bucket, the rope broke and the bucket fell back into the well. Overcome with suffering they cried aloud, and some threw themselves into the well, whilst many perished from thirst. Next day the march was continued, and at the hottest time they reached a river. The horses and camels had not tasted water for several days, and now they drank so much that many of them died.

During this time when he was wandering about a great happiness came to Humayun. He had crossed the river to meet one of his brothers, hoping to obtain help in regaining his kingdom, and attended an entertainment which his mother was giving. At the feast he saw a beautiful girl of sixteen called **Hamida Begum**, and he at once wanted to have her as his wife; but his brother had also been attracted by her beauty and a violent quarrel began. His mother decided that as **Humayun** was the elder brother he must have her, and so he carried off the prize. Poor girl, she had no idea of the dangers of the life she was to lead; but she followed her husband bravely in all his long journeys across the desert. Humayun loved her dearly and always did all he could to save her from fatigue, often walking by the side of her horse and supporting her.

Humayun was soon fleeing for his life and had to leave his wife in one of the desert cities, where a little son called **Jalal-ud-din Muhammad Akbar** was born. Great was the joy of the father on hearing the good news. He said it was 'an event which shed its fragrance over the whole habitable world.' Later on he sent for his family and the prince, and we read 'that his eyes were gladdened by the sight of his son.' At the same time he was joined by **Bairam Khan**, who assisted his master greatly in the recovery of his kingdom in India. At the age of sixteen the khan had fought at **Kanauj**, where he had been taken prisoner and surrendered to **Sher Shah**, who tried to win him over to his side by showing him much kindness. He managed to escape, but a party of the followers of Sher Shah mistook another man for him and were going to kill him, when Bairam manfully came forward

and explained the mistake. To save his life his brave friend contradicted him and exclaimed, 'This is my servant, who would sacrifice himself for me. Take your hands off him.' Again he was caught by another khan, but was allowed to go when he explained that he wished to make a pilgrimage, and at last after many adventures he was able to join Humayun and served him and his son till his death.

INDIAN BRASS WORKER

The emperor was in despair. His kingdom seemed hopelessly lost. 'What is the worth of **Kandahar** and **Kabul**,' he exclaimed, 'that I should strive for them with my worthless brothers?' At last he decided to go to **Persia** and see if he could obtain help there. 'The young prince was only a year old and the weather was very hot, so he was left behind.' When the emperor's brother reached the camp he was very angry at only finding a baby; so he ordered all Humayun's possessions to be seized, and 'he carried off

the prince to **Kandahar** and gave him into the charge of **Sultan Begum**, his own wife, who treated him with great tenderness.' Poor little traveller!

After the arrival of **Humayun** in **Persia**, the first meeting with the king took place in a garden. There the Persian king received him, seated on a stool so small that two persons could not sit on it together. One of the followers of Humayun saw that the object of the king of Persia was to force the king of Hindustan either to stand in his presence, or to sit on the bare ground. At once the man cut open the covering of the quiver which held his arrows, and spread it out in front of the royal seat and Humayun sat down upon it. The king was so pleased at this clever act of the servant, that he said he wondered how Humayun could have lost a kingdom when he had such clever and devoted attendants.

Now you will want to know what was happening in **India** while **Humayun** was in **Persia**. **Sher Shah**, of Bengal, had seized the throne. He was a man with no royal blood in his veins, who had served under **Baber** and had learnt the art of war, and learnt it well. He had made friends with Baber's second son and acted treacherously towards Humayun in seizing his kingdom during his absence. He reigned for five years, but it was twelve years before **Humayun**, helped by **Bairam Khan**, was able to recover his throne again.

Meanwhile the emperor was dependent on the bounty of the **Shah** of **Persia**; and it was some years before he was able to conquer **Kandahar** and **Kabul** and to see his son again. You will like to read about it in the words of a man who wrote soon after the event.

The emperor then entered Kabul, and at night the citizens in their joy illuminated the whole city with lamps. When he entered the palace, Her Highness the Begum brought the young prince Akbar to his father's presence. This sight lighted up the heart of the emperor with joy, and he offered up his thanksgivings for the meeting. The prince was four years, two months and five days old.

Their happiness did not last long, for again the prince was captured; and, when his father attacked the fort in which he

was a prisoner, the order was given that, 'the young prince Akbar should be placed upon the battlements, at the place where the balls and shot of the guns and muskets fell thickest. But a brave woman hid the child in her bosom. So God Almighty preserved him.'

It seemed as if Humayun was never to reach India, but 'One day,' we read, 'when he was riding about and hunting, he said that, as his mind was dwelling upon the invasion of India, he would ask the names of the first three persons he met and would take their answers as an omen to help him to decide what he should do.'

In 1553 the army encamped at **Peshawar** and crossed the river **Indus.** **Lahore** was entered without opposition and the march to **Delhi** was continued. The young prince, now thirteen years old, was sent under the care of **Bairam Khan** to fight the enemy on the battle-ground of **Panipat.** 'The **Afghans,**' we read, 'were defeated, being without much courage. The victors pursued the enemy and put many of them to death, and, having secured enormous treasure, returned triumphant to wait upon the emperor and congratulate him. By his orders a dispatch about the victory was written, in which all the honour was given to Prince Akbar.'

In the month of Ramazan the emperor entered Delhi, and once more the Friday prayers were read and coins stamped with his name, in all the provinces of Hindustan. The chiefs who had taken part in the campaign were liberally rewarded, and each one was made the ruler of a province. The remainder of this year was spent in ease and enjoyment.

But now the most extraordinary event occurred. One day at sunset, the emperor ascended to the roof of the library and stood there for a short time. As he was descending the stairs, the summons to prayer was called, and he reverently sat down on the second step. When he was getting up again his foot slipped and he fell from the stairs to the ground. The people in attendance were greatly shocked, and the emperor was taken up senseless and carried into the palace. After a short time he spoke. The court physicians exerted all their powers to cure him, but in vain. Next day he grew worse and his case was beyond medical help. On January 24th, 1556, at the setting of the sun, he left this world for paradise.

A messenger was sent off to Akbar, and after due observance

of the rites of mourning, the succession of the prince was acknowledged and the greatest ruler that India had ever known sat on the throne of Delhi.

TOMB OF HUMAYUN
(From a photo. by Mrs. Sackville-West)

Humayun lies buried in a beautiful tomb near Delhi, which was built to his memory by his widow.

CHAPTER 27

THE ARTS OF THE MUHAMMADANS

YOU have read a little about the buildings erected by Hindus, and of the images they made to adorn them, and now we must describe what the Muhammadans built in India. From the tenth century onwards conquerors from the north-west descended on India, and wherever they went they erected mosques and tombs, which can still be seen.

There were many different styles of buildings, which varied with the materials, the climate and the capacity of the people employed, but gradually all the styles became one under the emperors of the great Mughal kingdom founded by **Baber** in 1494. The emperors of this great dynasty erected a great number of beautiful buildings in north India, of which many survive to the present time. The mosque at **Delhi**, near the **Kutb Minar**, and one at **Ajmer**, are among the oldest remaining, and therefore are very interesting, as they show us how the early Muhammadans built. As you can understand, the conquerors did not bring skilful workmen with them, so that they were obliged to employ Hindus to build the mosques and tombs they wanted. They forced the Hindus to alter their own temples, to remove all the images and to raise the roofs, so as to turn them into buildings to suit their new masters. Baber even sent to **Constantinople** for workmen, where there is a beautiful church built in the 4th century.

The Hindus always made arches by placing stones horizontally, each layer nearer together till the opening could be covered by one flat stone. It was not long before the Muhammadans learnt to build a radiating arch, or an arch in which every stone points to the centre. Each stone is cut narrower at one end, so that, when placed one above another, the sides gradually approach one another vertically; and one key-stone, as it is called, can be dropped in at the top. This method of

building made it possible to construct the lofty arches which the Mughals so admired. They also built domes as the Hindus had done, and these domes show us Muhammadan architecture at its grandest. The minaret, or tower, from which the call to prayer was made, was a new form of architecture produced by the Muhammadans.

In the sixteenth century some of the finest tombs with walls and huge gateways enclosing them were built. Later the mosques were made larger, and three or more domes were

THE GOL GUMBAZ, BIJAPUR
(From a photo. by Mrs. Sackville-West)

placed on the roofs. The largest in the world is over the tomb of a Muhammadan emperor at **Bijapur** in the **Deccan.** The materials used in the earlier buildings were brick, which of course soon perished, but later beautiful red sandstone was used, like that used in the fort of **Delhi** and elsewhere, and also black and white marbles and alabaster. Stone and marble were often brought from great distances, and were very costly, because thousands of slaves and oxen had to be used to drag the great blocks from the quarries along the rough tracks or roads.

Huge tanks were built by both Hindus and Muhammadans, and also fountains and channels for the beautiful gardens, which all races loved. We read how the Emperor **Baber** introduced gardens and fruit-trees into India, and how annoyed he was at the level plain of **Agra,** which made irrigation so difficult. Carpets were woven with designs of water-courses and flowers on them, so that emperors might enjoy the idea of being in the open air, even when they were inside the palace.

All the Muhammadans wished to erect mosques and tombs, but the earlier conquerors never intended to remain in India, so had little time in which to build. It was not till the time of **Akbar,** who established the Muhammadan rule firmly in the country, that an emperor had leisure to devote to architecture, or building.

We know how tolerant **Akbar** was in his views on religion, and it was just the same in architecture. All races of men were employed to build for him, and the style was influenced by the Hindus; many details of the carving were carried out by them, as they were particularly clever in cutting alabaster into delicate designs and inlaying marble with precious stones. The tomb of **Humayun** at **Delhi,** made of red sandstone, inlaid with marbles, was only finished by **Akbar,** but the magnificent city of **Fatehpur Sikri** was entirely his own work. Its great 'Gate of Victory' is the noblest entrance in the world.

Akbar's successors had not his tolerant spirit; and the style of building became more distinctly Muhammadan, though Hindu influence can still be traced in the magnificent buildings at **Lahore,** where there are beautiful coloured tiles, with elephant fights, on the walls of the fort. The new city of **Delhi,** built by **Shah Jehan,** the greatest and most magnificent builder India ever had, was entirely Muhammadan in style. In the **Taj Mahal,**—the beautiful tomb erected by **Shah Jehan** in memory of his wife—the design was very refined and delicate, but perhaps was too fragile-looking for buildings made of stone. Under the rigid **Aurangzeb,**—the last of the great Mughals—hardly any beautiful buildings

were erected, and taste in architecture rapidly declined. Brick was again used, and so many plaster ornaments were put on to this perishable material, that one turns back with delight to the plainer and more restrained style of the period of Mughal art under **Shah Jehan** and **Akbar.**

Painting also was encouraged by the Mughals. To-day in different museums fine portraits of the emperors and many celebrated people are carefully preserved. Akbar ordered artists to illuminate his grandfather's Memoirs, and engaged many artists, Muhammadan, Hindu, Persian, and European to work for him, paying them liberally so that they had leisure to do good work.

Abul Fazl writes that Akbar said, 'There are many that hate painting, but such men I dislike.' He says that 'His Majesty looks upon painting as a means both of study and amusement. The works of all painters are laid before him daily, and he gives them rewards. . . . The detail, general finish, and boldness of execution is great, even lifeless objects look as though they had life. More than one hundred painters have become famous masters of the art.'

The Mughals usually decorated the inside of their palaces with paintings, but the mosques were only painted with flower and fruit designs and sentences from the **Koran.** Beautiful writing has always been very highly thought of in the east, and there are many examples of it.

Now you will want to hear something of the lesser arts of India. Linen, silk, and gold were woven in hand-looms. A lower garment and loose upper cloak, made of straight pieces of materials, were the clothes for men and women, worn in a different way. Blue was a favourite colour. To-day the people of south India wear the same sort of clothes as their ancestors did, but in the time of the Mughals people in the north began to have their clothes cut in the shapes that are used to-day. The material, whether it is the richest and stiffest brocade, or rough woollen cloth, is cut so carefully that only the smallest pieces are wasted.

Among the arts must be mentioned music, which was enjoyed by all. Many great men were accomplished performers on the different instruments such as the drum, pipe,

and vina, or guitar. **Akbar** is said to have loved music, and to have been the patron of all who practised it, as well as to have played on several instruments.

INDIAN MUSICIANS.
(*From a photo. lent by Lord Sydenham*)

Abul Fazl writes: 'I cannot sufficiently describe the wonderful power of music. The melodies enter through the window of the ear and return to the heart, bringing with them thousands of presents. The hearers, according to their insight, are moved to sorrow or to joy.'

All people have loved singing, and we may be sure that **Akbar** enjoyed it as much as anyone. **Aurangzeb** was so rigid in the observances of his religion that he did not allow any singers or musicians to play at court. He also ordered the historians not to write the events of his reign. We are told of a curious incident which took place after the order about music had been given. The court musicians brought a bier in front of the window where the emperor showed himself daily to the people, and wailed loudly to attract Aurangzeb's attention. He came to the window, asked who the dead man was, whom they were carrying on the bier. They said: 'Music is dead, and we are going to the graveyard.' 'Very well,' replied the emperor, 'make the grave deep, so that neither voice nor echo may issue from it.'

CHAPTER 28

THE BOY EMPEROR

A NEW Emperor sat on the throne of Delhi—a lad thirteen years and four months old.

This boy became the greatest monarch that India had ever seen. He reigned from **1556** to **1605**. At the time of his father's sudden and tragic death, **Akbar** was in the **Punjab**, fighting against a governor who had seized the province and proclaimed himself king, with the title of **Sikander Shah**. Fortunately the future emperor had a good friend in **Tardi Beg**, the governor of **Delhi**, who was with **Humayun** when he died. He concealed the fact of the late emperor's death for seventeen days, so as to make the succession secure for the young **Akbar**. On a certain Friday, when all seemed safe, he went to the chief mosque, accompanied by the great nobles, and ordered the name of **Akbar** to be used for the first time in the prayer for the emperor. There were many claimants to the throne, including a son of Humayun's brother, so Tardi Beg sent him as a prisoner, with the crown jewels, guarded by the officers of the household, to Akbar, so that he should be kept a prisoner till the throne was secured. There was also a man called **Himu**, who hoped to seize the kingdom. He was the Hindu adviser to the successor of the late **Sher Shah**, and was a clever and ambitious general. He had already taken Agra, and was marching against Delhi at the time of Humayun's death.

As you have just read, **Akbar** had been left in the **Punjab** by his father, with **Bairam Khan** to help him, and orders had been given them to subdue **Sikander Shah**, who was a cousin of **Sher Shah**. Now that everything was changed by the death of **Humayun**, what was the wisest course to pursue?

GWALIOR FORT
(By permission of the India Office)

Most of the officers advised **Akbar** to secure **Kabul**, saying that from there he could invade India again, as his father and grandfather had so often done. But Bairam Khan urged a bolder course. He knew that **Tardi Beg** had been forced to flee from **Delhi** before **Himu's** advance, and that he and the army were marching towards the **Punjab**. This fact decided **Bairam**, for he saw that the choice lay between a small mountain kingdom, with **Kabul** as its capital, and an empire in **Hindustan**. The moment had come for a decision which would have far-reaching consequences. The army was approaching and could as easily be led back to Delhi, as north to Kabul. Akbar's ambitious spirit, trained by this great general, also grasped the importance of a wise choice for he knew that directly **Himu** was sure of his hold on **Delhi** he would attack the **Punjab**. The future of India trembled in the balance, but the bolder counsel prevailed and it was decided to march forward, meet Tardi Beg and his men, and advance with them on Delhi.

A dreadful deed occurred when Bairam Khan and Tardi Beg met. They had long been jealous of one another's power and position with the late emperor, and they also belonged to different sects of the Muhammadan religion, but that was no excuse for Bairam to order Tardi Beg's assassination. This wicked crime was one of many acts which later on made Akbar decide to govern alone.

Now we will pause and try to understand what sort of a man this boy became.

We learn most about him from the writing of **Abul Fazl**, from whose book the **Ain-i-Akbari**, you can read many quotations. He speaks of 'the glorious deeds and excellent virtues of that remarkable man, Akbar, who is an ornament to God's noble creation,' and again of his 'wisdom, generosity and energy.' We are told of the qualities necessary for a king, all of which Akbar certainly possessed :—

A fatherly love towards his subjects.
A large heart.
A daily increasing trust in God.
Prayer and devotion.

The emperor himself said that 'perfect devotion consisted in the readiness to sacrifice life, property, religion and personal honour.' He inspired such feelings of devotion in his subjects that they were ready to obey him in everything.

There is also a good description of him when much older, in a book written by his son **Jehangir.**

He was not able to read or write, yet from constantly conversing with learned and clever persons, his language was so polished that no one could discover from his conversation that he was uneducated. He was of middling stature, with a wheat-colour complexion, black eyes and eyebrows, stout body, open forehead and chest, long arms and hands. He had an elegant and pleasant way of speech. His manners and habits were quite different from those of other persons, and his face was full of dignity.

We see that he must have been attractive and charming like his grandfather **Baber,** we also know that he could endure great fatigue, and liked riding, walking, shooting and hunting. He was calm and courageous in any sudden difficulty. Although he was waging war during the first twenty years of his reign, yet, when he had settled his kingdom, he was ready to live peaceably and to administer it with wisdom and justice. He was remarkably tolerant. Though a Muhammadan, yet he was eager to learn about all other religions, and ready to encourage and listen to discussions on their various merits.

'All good things must once have been new.' He was eager to try everything, even smoking. You will learn more about his character from the way he acted during his long and successful reign, than from any description.

Akbar, with **Bairam** and the army, marched on towards **Delhi,** and met the enemy on the historic plain of **Panipat,** fifty-three miles north of the city in **1556.** There his grandfather **Baber** had fought on April 12th, **1526.** Baber began the battle when 'the sun had mounted spear-high, and the combat lasted till mid-day, when the enemy were completely defeated.' His grandson reached Panipat thirty years later, in November, when the sun rose later in the day, but we are not told exactly when the fight began.

Himu, who had placed himself on the throne, had been amusing himself in Delhi, and had taken the high-sounding title of **Raja Vikramajit**. He had not troubled about the awful miseries of his people, who were suffering from a terrible famine. 'The common people,' we read, 'fed upon the seeds of the thorny acacia trees, upon dry grass and leaves and on the skins of cattle.' We are even told that they ate one another, thousands dying with the word 'bread' upon their lips. During this time **Himu** 'fed his five hundred elephants upon rice, sugar and butter.' The whole country was disgusted with such conduct.

When he heard of the return of the Mughal army, we read that :—

> He gathered under his command a mighty force, and had fifteen hundred war-elephants. With these he hastened to meet the imperial army. He had sent on his artillery (which was obtained from Turkey in Europe) in advance, and a detachment of the emperor's army, which had gone on ahead, met the artillery at Panipat, and took it at the point of the sword. When Himu was informed of this disaster, he was much depressed, but he promised his officers an increase of pay and gave each one an elephant to ride on. He himself mounted an elephant named Hawa (wind) and went forth with scowling brow to meet his royal adversary.

The first attack by Himu seemed likely to be successful. 'But by the exertions of the brave archers and by resolute use of spear and sword, firmness was restored. . . . An arrow pierced the eye of Himu, and came out at the back of his head. When those who were fighting under him saw his condition, they were afraid and fled. The imperial forces pursued them, and cut many to pieces.' Himu's elephant escaped with him to the jungle, but was captured, and Himu was taken before Akbar.

Bairam Khan tried to persuade the young emperor to kill his wounded enemy, saying :—

> 'This is your first war, prove your sword on this unbeliever, for it will be a praiseworthy deed.'
>
> Akbar replied, 'He is now no better than a dead man, how can I strike him? If he had sense and strength, I would try my sword.'

Then, in the presence of all, Bairam cut him down. Himu's head was sent to Kabul, and his body to Delhi, to be placed over the gates. This murder disgusted the manly young emperor as that of Tardi Beg had done, and later on you will read the results of such wicked conduct.

The battle at **Panipat** was the turning point in Akbar's career. Here he had been forced to meet the enemy on his chosen battle-field, but afterwards he was always in the strong position of the one who decided when and where to attack, which is a great advantage.

The army marched on next day to Delhi. 'All the inhabitants of the city came forth to give His Majesty a suitable reception, and to conduct him with due honour into the city.' **Agra** soon submitted, and **Sikandar Shah** retired to **Bengal,** where for the time he was left at peace. It was not till twenty years later that Akbar conquered that country.

A few months after his victory at Panipat we read that

> Her Highness Mariam Makani, mother of the emperor, with other royal ladies, arrived in Hindustan from Kabul, to the great satisfaction of the emperor. . . . When the ladies were about the distance of a stage from the imperial camp, the emperor left Bairam Khan in command of the army, and went forth to meet them, his heart receiving great comfort from the reunion.

The emperor had now a tranquil time in which to govern that part of India which he had so lately won. During this period the fortress of Gwalior was taken and the kingdom extended to include Benares, but otherwise peace reigned for several years.

During this period **Akbar** was able to decide how best to govern India. He was conscious that **Baber** had not succeeded in obtaining any real hold on the country, and **Humayun** had done little more than reconquer his father's kingdom. He realised that both had failed in creating an empire, and he thought long and deeply on the reasons of their failure. He slowly understood that the Muhammadans must learn to live at peace with the races whom they conquered; that Moslem and Hindu must be united under one emperor, who must be tolerant and just. The ruler must be looked up to as the

protector and father of the poor and oppressed. He must guard their rights for them, and protect all his subjects from invaders, and treat them as equal in the eyes of the law.

Many emperors before had tried to bring India 'under one umbrella,' but they had not set about it in the best way. **Akbar** succeeded because he founded his kingdom on right principles and tried to unite all the races in it, under one wise and just rule.

When the emperor reached the age of eighteen he decided to govern without the help of **Bairam Khan.** We have read of two wicked acts of the prime minister, and doubtless there were others which determined Akbar to take this important step. His mother and also his old nurse, who attended him 'from the cradle till after his accession,' used their influence to urge him to dismiss Bairam, saying that 'so long as he was in power, the emperor would have no will of his own over the affairs of the state: that the whole power was in the khan's hands, and His Majesty was under his control.' Probably his enemies hoped that he would be assassinated by the emperor's order, but Akbar was never cruel. The Khan had often declared that he wished to make the pilgrimage to **Mecca,** so he was told that permission was given him to fulfil his vow. The emperor on reaching Delhi issued a proclamation stating that he had decided to govern without the help of his prime minister.

He sent a message to Bairam as follows :—

As I was fully assured of your honesty and fidelity I left all important affairs of the State in your charge, and thought only of my own pleasures. I have now determined to take the reins of government into my own hands, and it is desirable that you should now make the pilgrimage to Mecca, which you have so long desired to accomplish.

Bairam knew that he could no longer hope to keep his position as prime minister, so he sent back 'his banner, kettle-drums, and all other marks of nobility,' but he tried to revolt. He was defeated and threw himself on the mercy of his late master. **Akbar** was ready and glad to pardon **Bairam,** for he remembered his early affection, and his great services in helping to win back the kingdom. Though rebel-

lion might be pardoned, yet he could not be allowed to remain in the country, and an officer was instructed to see that he left for Mecca.

On his way to the coast, after visiting a celebrated temple, Bairam went on a lake in a boat. When he was returning home, an Afghan, whose father had been put to death by the khan's order, came up and pretended to shake hands with him and then stabbed the khan with his dagger. With an 'Allahu Akbar' on his lips, he died.

So ended a brave general, who had taught his young master a great deal about warfare, and was an able and clever man and wrote poetry; but he had not learnt the lessons of self-control and justice, and so suffered in the same way as he had made many others suffer. His son, who was then 'a child of only four years of age, was carried to the court of the emperor in the hope of obtaining his protection. The emperor received the child with the most princely favour.' Akbar felt the tragic death of his life-long friend, and determined to do all he could for his little son. Later on the boy became one of his most able soldiers and devoted himself to the service of the emperor.

The Empire of Hindustan was not yet firmly established. We read of insurrections in distant **Kabul**, and rapid marches there. During the emperor's absence, rebellions arose in the east and south of the kingdom, which made expeditions necessary. You will like to read an interesting account of what happened at **Asirgarh**, a fort in the Central Provinces.

Akbar had carefully surrounded the fortress, and the inhabitants were getting very short of water. The king, who was lord of forty thousand horsemen, resolved to escape, but while he was trying to do so, he was seized by Akbar's sentries and brought before the emperor. Akbar said to him, 'Who are you and what do you want?' He did not say that he had been trying to escape, but answered, 'I am the king, and have come to ask your advice.' When he had gained permission to speak he continued: 'I have no water in the fortress, only enough for this one night, what

advice do you give me?' 'Go your way,' answered Akbar, 'if God means to leave you the fortress he will give you water.' There was a heavy fall of rain during the night so you can imagine how pleased the king was, as his subjects were able to hold the fortress, and Akbar was obliged to go away without taking it.

During this stormy period Akbar found time for hunting elephants and tigers, and also for playing the game of polo.

PLAYING POLO

(*From an Indian drawing, by permission of the India Office*)

The emperor enjoyed the chase and kept a record of the successes he gained with each of his guns. He also liked to watch hawks and falcons and other birds hunting. We are even told that he liked to see frogs who were trained to catch sparrows, and to see spiders fight. His Majesty liked to watch pigeon-flying, he enjoyed games with cards and dice, but polo was what he loved best to play. His historian tells us that Akbar played it so as to discover the value of a man and to strengthen the bonds of friendship. Although this may be so, yet we know that the emperor needed some

fun and amusement in the midst of the hard work of conquering and governing his empire. **Baber** wrote that polo was played in **Tibet**, and probably he had often had a game with his friends, as **Akbar** also liked to do.

Abu Fazl, the celebrated writer, says, 'Akbar also plays at polo on dark nights, which causes much astonishment even among clever players. The balls which are used at night are set on fire.' They were made of a special wood, which is very light and burns for a long time. 'For the sake of adding splendour to the games, His Majesty has knobs of gold and silver fixed to the tops of the sticks. If one of them breaks, any player that gets hold of the pieces may keep them.'

Education also was carefully considered, and boys were ordered to 'first learn to write the letters of the alphabet, and also to draw their shapes.' He bestowed much care upon the regulations about marriage, and insisted that the consent of the bride and bridegroom, as well as the permission of the parents, were absolutely necessary in marriage contracts; and he commanded that a woman should not be placed on the funeral pile without her consent. The army and the navy were also subject to strict regulations. Slowly the country became settled under its wise and humane ruler.

The emperor wished to beautify his capital, and in **1565** 'the command was given for building a new fort of stone at **Agra** instead of the old citadel, which was of brick, and had become ruinous. The foundation was accordingly laid, and it was completed in eight years. In these days it has no equal in the world.' This remark is still true, for the fort at Agra is one of the most beautiful buildings that can be seen in India.

These are some of the sayings of Akbar.

There exists a bond between the Creator and the creature which is not expressible in language.

The divine grace is shed upon all alike, but some from unpreparedness in due season, and others from incapacity, are unable to profit thereby; the handiwork of the potter is evidence of this truth.

Conscience requires that rectitude and honesty which is praiseworthy in the sight of all men, should be associated with appropriate action.

Although temporal and spiritual prosperity are based on the due worship of God, the welfare of children first lies in their obedience to their fathers.

Although knowledge in itself is regarded as the summit of perfection, yet unless displayed in action it bears not the impress of worth; indeed, it may be considered worse than ignorance.

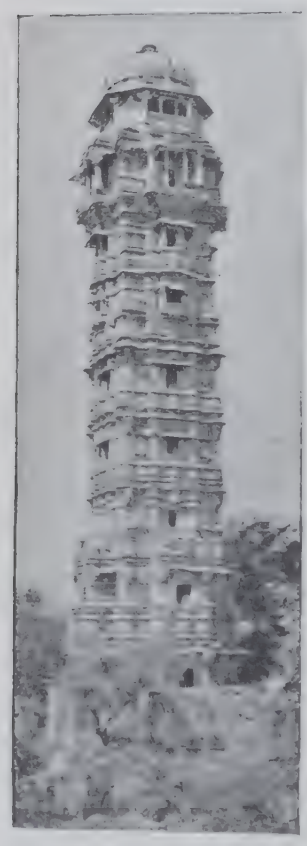
An artisan who rises to eminence in his profession has the grace of God with him. The worship of God is the occasion of his being honoured.

Sleep and food are a means for the renewal of strength in seeking to do the will of God. Miserable man from folly regards them as an end.

CHAPTER 29

AKBAR AND HIS FRIENDS

AFTER years of fighting and conquests Akbar felt secure in the greater part of his kingdom, and decided to turn his attention to **Rajputana**, and subdue its chiefs. The **Rana** of **Mewar** was one of the fiercest of the **Rajput** rulers. His capital was the fortress of **Chitor,** which you remember so well, do you not? You know how strong it was and how easily defended, and that if it had plenty of corn it could resist a long siege, as it had several deep wells of good water and large rain-tanks.



TOWER OF VICTORY AT CHITOR

When the **Rana** heard that **Akbar** was marching on **Chitor** he set the fort in order, leaving a garrison of 8,000 soldiers, and then retired to a distant place in the hills. The emperor continued his advance, but when he had carefully inspected the place on every side, he saw that it was too strong to be taken without a long siege. 'From day to day,' we read in one account, 'the brave assailants carried their attacks closer to the fort on every side, and a great number of them suffered martyrdom, for the fort was very strong, and made a most excellent defence.' Orders were given for making covered passages, but it was very dangerous work, although roofs of skins were made to protect the workmen. 'His

Majesty's kindness and justice would not allow any man to be forced to do this work, but heaps of money were scattered about, and each man worked for what he could get.' Mines were dug under the walls and filled with gunpowder; a great gap in the walls was made, but stones hurled up by the explosion also killed many of the imperial troops.

'When the emperor perceived the state of affairs, he exerted himself greatly to take the place. He had determined that he would capture by storm, this the strongest fortress of Hindustan, so that in future no other fortress should dare to resist the imperial army.' After the walls had been thrown down in several places, Akbar decided to attack it from several directions at the same time. We read that, 'the governor of the fortress, a valiant man, struggled all day bravely encouraging his men to fight and resist. It so happened that he was standing in a tower when His Majesty fired off his gun. The ball struck him in the forehead and killed him on the spot.' When the men of the garrison saw their leader fall, they felt that all further resistance was useless; they gave up fighting and burnt the body of the raja. They then collected their wives and children and property together and heaped fire-wood around the pile. After they had lit it with their own hands, they rushed into the fight seeking death for themselves.

All that night the fighting continued, but in the morning the place was subdued. The emperor mounted an elephant, and, attended by his devoted followers on foot, entered the fortress. An order for a general massacre was given, and more than 8,000 Rajputs were slain. When the emperor had started forth to conquer Chitor, he vowed that if he were successful, he would make a pilgrimage to the tomb of a great saint at Ajmer. After the siege he set off to Ajmer, walking all the way on foot. He performed all the observances of the pilgrimage, and made the poor and needy glad with his alms and offerings. He remained there ten days and then departed for the capital.

All the sons of the emperor had died. A saint who lived at the town of **Sikri**, twelve kos from **Agra**, had made him happy by the promise of a son. The emperor went to visit him several times, and when the son was born, he added the name of **Fatehpur** to **Sikri**, and built many

buildings there. This son was called **Salim**, after the saint, and also **Jahangir**; his mother was a Rajput princess of **Jodhpur**. When Akbar had conquered any of the Rajput states he usually married a daughter of the raja. Most of the Hindu chiefs were glad to be allied to the great emperor,

GATE OF VICTORY, FATEHPUR SIKRI
(*From a photo. lent by A. Carrington, Esq.*)

but Chitor declared that never should her pure blood be stained by such a marriage.

By these marriages he won over the rajas, and also provided official positions for the lesser Hindu nobility so as to secure the friendship of all classes. The most distinguished Hindu who entered Akbar's service at an early period was

Raja Todar Mal. After the conquest of **Gujerat** he was left there to settle the revenues of the province. Then he was ordered to **Bengal**, and we read, 'was the soul of the expedition.' In a battle when one general had been killed and the horse of another had run away, **Todar Mal** held his ground bravely, and 'not only was there no defeat, but an actual victory.' He was greatly trusted by the emperor, and 'introduced reforms in the finance which have made him famous.' He ordered that Hindi should no longer be used for the revenue accounts, but Persian, which was spoken by the ruling race. From this command arose a new language, which we now call Urdu, a speech formed from Persian mixed with the Hindi talked by the camp-followers. The study of Persian therefore became necessary to Hindus who wished to gain an official position.

More wars and fighting in **Rajputana**; and then Akbar decided to conquer and subdue it so thoroughly that peace should be permanent. This expedition was the most important military undertaking of the reign.

Gujerat, we read, had for a long time acknowledged no one as its lawful master, and the Amirs were quarrelling with each other and oppressing the peasants. The chief minister of the country was not able to keep it in his grasp, and each chief in his own city considered himself supreme ruler of Gujerat.

Another writer says :—

In the court of the emperor conversation continually turned upon the state of affairs in Gujerat, and information was often brought about the oppression of its lesser rulers, and about the ruin of its towns and cities.

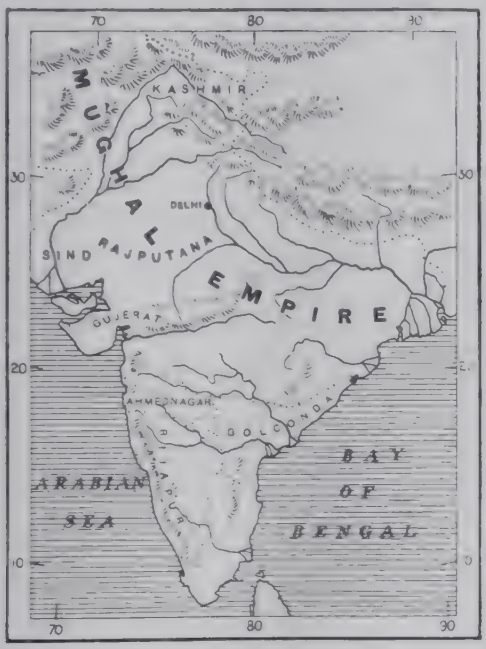
At last the order was given for the assembling of the army and the emperor started, enjoying some hunting on the way. The march was continued towards **Ahmedabad**, and later it was decided to attack the fortress of **Surat**. This fortress was small, but exceedingly strong and secure, and remarkable among fortresses. It is said to have been built to resist the attacks of the Europeans, which shows that the East was beginning again to meet the West. Do you remember when the West had come to the East before this time?

Todar Mal was sent 'to examine and find out exactly the inlets and outlets of the fortress. After a week he returned and made his report. . . . . He considered its reduction an easy matter not requiring the presence of the emperor.' The emperor came later, and his tent was pitched close to the fort near a tank, but some uneven ground and trees prevented balls from the cannon on the walls reaching it. 'The siege was pressed on, and in a short time the passage to the tank for drawing water was blocked:' soon 'every hole big enough for a mouse was closed,' and the garrison was reduced to the greatest alarm and distress. Some chosen men were sent out to beg for mercy. 'His Majesty, in his gentleness and humanity, granted the petition,' and they returned to the fortress with the glad news. Next day the emperor entered to inspect the fortress. After much consideration and examination he gave orders for the necessary repairs and improvements. News of the victories was sent to the princes and ladies and officials, and 'they were filled with joy sufficient to last them their lives.'

Akbar returned to the **Panjab**, fighting on the road, and some months later he reached his new city of **Fatehpur Sikri**. It was not long before the governor who was left behind by Akbar in Surat, sent dispatches begging for assistance. 'The emperor therefore resolved once more to raise his banner in Gujerat, to clear the country of the rebels, and to uproot their families. . . . He summoned his clerks and officials, and gave them directions to provide for the outfit of an army.' The former campaign had lasted a year, and the men had worn out and lost their clothes and weapons. 'His majesty therefore issued money from the public treasury to the soldiers, and made liberal grants for procuring the materials of war. . . . . He frequently said that although he was exerting himself in the organization and dispatch of the army, no one would be ready sooner than himself to take part in its work.'

The army was sent off, and a few days later 'the emperor with his companions and attendants, mounted swift camels and took their departure.' On that day he rode far, 'ate

what he could get, and continued his journey.' Akbar never spared himself, but did as much as, and often more than, his men. 'He was fatigued, and several of his attendants had dropped behind, so he stayed a few hours to take rest. After his attendants had come up, he drove in a fast-going cart, and travelled all night.' After another short rest, 'towards the end of the day he mounted his horse, and continued his journey,' till he reached the army, and all marched on to-



INDIA IN THE TIME OF THE MUGHALS

gether towards Ahmedabad. 'The scouts now brought information that a large force of the enemy had come out of a fort close by the road to give battle.' Orders were accordingly given to attack and drive them away. This was accomplished in the 'twinkling of an eye, and those of the enemy who escaped the sword, threw themselves into the fort,' which Akbar passed by as he wished to reach his destination quickly.

Thus, in nine days, the emperor marched from Fatehpur to Ahmedabad, a march which it is difficult for the pen to describe.

. . . It was now discovered that the enemy were asleep and quite unaware of the approach of the army. The feeling ran through the royal ranks, that it was unmanly to fall upon an enemy unawares and that they would wait till he was roused. When the blast of the trumpets was heard, the enemy, in amaze and alarm, rushed to their horses. . . . When the time for delay drew to an end, the emperor directed the advance-guard to cross the river. This being done, he himself crossed over at the head of his chosen men. The fight was very fierce, but at length the emperor won.

After the victory the officers who had been besieged in the city came out to the emperor, who bestowed upon them many marks of approval. . . . Eloquent scribes were employed to write dispatches of the victory and the heads of the leaders were sent to be hung up over the gates of Agra and Fatehpur.

The army was given some time to rest, but after an absence of only forty-three days the emperor, riding upon a grey horse, surrounded by his attendants with spears in their hands rode again into Fatehpur.

We have already mentioned **Todar Mal**, one of the great men of this reign, and must now tell you of two more who were brothers, their names are **Abul Faiz** and **Abul Fazl.** We have quoted from the younger brother's book in an earlier chapter. Their father gave his sons the best education possible at that time. The elder brother, who took the name of Faiz, was born at Agra, and he and his brother were the greatest writers India had ever produced. In the twelfth year of the emperor's reign Faiz' poems had been noticed at court, and a summons was sent to the young poet to present himself before his sovereign, who was at that time besieging Chitor. Akbar received him most favourably, and in a short time he became the constant companion and friend of the emperor. He was employed as tutor to the young princes and sometimes acted as ambassador.

We learn a good deal about him from the '**Ain-i-Akbari,**' written by **Abul Fazl,** his brother.

He was a man of cheerful disposition, liberal, active, an early riser. His Majesty understood the value of his genius, and conferred upon him the title of 'King of the Poets.' His excellent manners and habits added to his genius. He composed many works in Persian and Arabic. The door of his house was

open to relations and strangers, friends and foes, and the poor were comforted in his dwelling. He studied medicine and gave poor people advice without payment. The beauty of thought in his poems will never be forgotten.

Poets strike out a road to the inaccessible realm of thought and divine grace beams forth in their genius.

He who joins words to words, gives away a drop of blood from his heart.

It is brotherly love—a love which does not travel along the road of critical nicety—that commands me to write down some of his verses.

So Abul Fazl wrote of his brother. The following are some of the charming sayings of Abul Faiz:—

O Thou who existed from eternity and abidest for ever, sight cannot bear Thy light, praise cannot express Thy perfection.

O man, thou coin bearing the double stamp of body and spirit, I do not know what thy nature is; for thou art higher than heaven and lower than earth.

Guard thine eye well; for like a nimble-handed thief it takes by force the jewel out of the hand of the jeweller.

My intention is not to leave my comrades behind. What shall I do with those whose feet are wounded, whilst the caravan travels fast onwards?

Abul Fazl was about four years younger than his brother, the poet. At the age of fifteen he had read nearly every known book, and had begun to teach before he was twenty. A very rare book was shown him with half of each page burnt. He determined to restore the missing portions of each line, and succeeded very well. Some time afterwards a complete copy of the work was found, and it was seen how thoroughly Abul Fazl had understood the mind of the author, as often he had used the very same words. He wished to live the life of a scholar, and was not at all anxious to go to court. Abul Faiz meantime had gained and kept the friendship of the emperor, and when he presented his brother to Akbar, the reception was so favourable that Abul Fazl gave up all thought of leading a life among manuscripts.

As fortune did not at first assist me, he wrote, I almost resolved to tread the path of proud retirement. My brother and other relations then advised me to attend the court, hoping that I would find in the emperor a leader to the sublime world of

thought. In vain did I at first resist their advice. Happy, indeed, am I now that I have found in my sovereign a guide to the world of action and a comforter in lonely retirement; in him meet my longing after faith and my desire to do my appointed work in the world, and it is he who taught me that the work of the world may yet be brought into accord with the spiritual unity of truth. I was thus presented at court. As I had no worldly treasures to lay at the feet of His Majesty, I wrote a book on a chapter of the Koran and presented it when the emperor was at Agra. I was favourably received, and His Majesty graciously accepted my offering.

Soon after Akbar's return from Bengal the Thursday evening discussions on different religions were begun. These meetings of learned men of all creeds were summoned by the emperor, who had decided that tolerance was the wisest course, and was anxious to enquire into all creeds and discover what was best in each one.

We gain most of our information about these meetings from the writings of another clever man of this period, who hated Abul Fazl for his tolerant spirit. His name was **Abdul Kadr,** often called **Badauni.** He wrote much more as he really thought than other historians of the court dared to do, as he never showed his writings to anyone and the book was hidden till the following reign, although he died eleven years before Akbar. He studied a great deal, and excelled in music, history and astronomy; and on account of his beautiful voice was appointed Court Imam. He looked on the two brothers as heretics, and wrote against them in his book.

This Badauni was one of the most bigoted Muhammadans of the reign, yet he wrote as follows:—

> From his earliest childhood to his manhood, and from his manhood to old age, His Majesty has passed through various changes, and through all sorts of religious practices and beliefs, and has collected everything which people can find in books . . . . thus there grew the conviction on his heart that there were sensible men in all religions. If some true knowledge was thus to be found everywhere, why should truth be confined to one religion or to a creed like Islam, which was scarcely a thousand years old.

The discussions on religions mentioned by this writer were held at Fatehpur Sikri in a hall specially designed and built for the purpose. There the emperor used to go on

Thursday nights and on holy nights, and pass the time until the rising of the sun, in the society of distinguished men. Alas! the guests often quarrelled about their places, so different parts of the hall were set apart for each religion or sect, but even this did not prevent rude and violent conduct, and His Majesty was often annoyed by their want of politeness: 'He never pardoned pride and conceit in a man, and

TOMB OF KHWAJA CHISHTI, AJMER
(*From a photo. by Mrs. Sackville-West*)

of all kinds of conceit, the conceit of learning was most hateful to him.'

Men of every religion were invited to these meetings—Hindus, Zoroastrians from Persia, and also Christians from Europe, were allowed to discuss and argue with the assembly. The emperor was interested in every religion, and decided to found a new faith, based on all the religions he had studied; in this he was certainly encouraged by Abul Fazl, who, as you know, was one of the most learned men of his generation. 'There is good in every creed,' said the emperor. 'Let us adopt what is good and leave the remainder.'

Akbar began a new era, or system of dating events, as he

did not wish to continue to count them from the year of the 'Flight of the Prophet,' so it was decided that the new era should begin with the accession of His Majesty to the throne.

The following inscription, written for a temple in Kashmir, might serve as the creed of Akbar. 'In every temple they seek Thee, in every religion they praise Thee. Each religion says that it holds Thee, the One. But it is Thee whom I seek from temple to temple; for heresy and orthodoxy stand not behind the screen of Thy Truth. Heresy to the heretic, orthodoxy to the orthodox; but only the dust of the rose petal remains to the seller of perfume.'

CHAPTER 30

THE GREAT MUGHAL

AKBAR had reigned about twenty years, but his power was not yet firmly established over the entire kingdom, and in 1574 events occurred in **Bengal** which made him decide to march there.

He was acknowledged as emperor over that province, but tribute was never paid, nor homage given by its ruler. When **Akbar** was conquering the forts and cities of **Rajputana** and the north west, revolts constantly occurred in **Bengal.** An **Afghan** king who ruled there had died during the emperor's expeditions to **Gujerat.** His son had been murdered, and a younger brother called **Daud** raised to the throne. He, in his turn, murdered a nobleman who had revolted against him, although peace had been arranged between them.

The Muhammadan governor of a fort near the city of **Patna,** which belonged to **Bengal,** had been given instructions by **Akbar** to act as he thought best in the emperor's interests. He therefore marched against **Patna,** to which place **Daud** had fled.

Akbar was informed of this move, so ordered the governor to await his arrival. He was sailing slowly down the river when he received a dispatch from the governor, urging him to advance with all speed. The troops were ordered to march along the banks in sight of the boats, and on the seventh day the besieging army was reached. A council of war was summoned, which decided that a town opposite to Patna had better be attacked first. It was taken, and Daud was so frightened by Akbar's success that he fled. He was pursued, and two hundred and seventy-five elephants were captured; but the Afghan escaped.

The emperor arranged for the administration of the new territory, and then marched back to **Agra**. On the way he learnt that the governor had followed Daud, and finally captured him. The rebel was pardoned, and allowed to govern the province of **Orissa** in the name of the emperor. He did not deserve the trust placed in him by Akbar, for two years later he again rebelled, and was defeated in a great battle, and his head was cut off. After some years of careful government Bengal and Orissa became tranquil and settled.

AKBAR AND HIS SON HUNTING
(*From a drawing, by permission of H.H. the Gaikwar of Baroda*)

The next few years were disturbed by insurrections in Rajputana, but otherwise peace reigned and prosperity increased under Akbar's wise administration.

Taxes between provinces were abolished, as they were no longer necessary, now that the whole of north India was under one ruler. About this time also an edict proclaimed the abolition of the head-tax, which had always been imposed by the Muhammadan rulers on Hindus, and on all who were

not followers of the Prophet. The emperor declared that he wished all his subjects to worship as they pleased, and that everyone should be governed alike. The reforms instituted by Todar Mal were beginning to show good results, so that the inhabitants of the country were becoming prosperous and contented.

Peace was broken in **1582**, as **Akbar's** brother, who was governor of **Kabul**, had marched south to try and seize **Lahore**. The rebel, hearing of the emperor's rapid approach, retired to his province; but **Akbar** crossed the **Indus** at **Attock** and pushed on towards **Peshawar**. His son, Prince **Murad**, was sent forward to recover **Kabul**; and he totally defeated his uncle. Akbar arrived soon after; he pardoned his brother for his treason, and allowed him to remain as governor. Having settled matters in this distant part of the kingdom, he marched back to Fatehpur Sikri where he remained for some time, as he had capable generals in Bengal, who were slowly bringing peace to that end of the kingdom.

About this time the marriage took place of his eldest son, who was named **Salim**, after the saint who had foretold his birth. Later on he was called **Jehangir**, and is now always known by this name. The bride was a Rajput princess, and this marriage was another link by which Akbar was able to join the Hindus more closely to himself, and to show to the whole kingdom that it was not necessary for all his subjects to be of one religion.

The people of India slowly began to realise how different this ruler was to all others. He did not go back to his own country, but adopted theirs, he was tolerant to all religions, he trusted absolutely the men to whom he gave power, and his laws were just. Most of the rajas were glad to send their daughters to attend his court. All his subjects began to think of him as something more than human, almost divine.

News came from **Kabul** of the death of the governor, the emperor's brother. **Akbar** felt that his presence was needed there immediately, but on reaching the **Punjab** he heard that peace reigned, so he marched to **Attock** to

inspect a new fort there, and then determined to conquer **Kashmir.** In these fights **Raja Birbal,** 'a Brahman, a poet and a skilful musician' was slain. He was a great favourite with Akbar, as he was witty and clever. 'His Majesty,' we read, 'cared for the death of no noble more than for that of **Birbal.**' A separate house had been built for him at **Fatehpur Sikri.** He was hated by many pious Muhammadans, as he was said to have influenced Akbar to proclaim his new faith. His 'short verses, good sayings, and jokes are still in the mouths of the people of Hindustan,' so we are told.

The first expedition against Kashmir had not been successful, so a second was sent. The country had risen against its own ruler; but Akbar's troops easily subdued it. **Sind** was pacified the next year, and in the spring of **1589,** the emperor and the ladies of the harem started for **Srinagar.** You will remember reading a little about the state of rebellion and misery which the people of the country had often endured, so that they must have been glad to welcome a new ruler with so honourable a reputation. The ladies were left on the borders of Kashmir to enjoy the cool refreshing air, the beautiful views of the distant snows, and the delicious fruits of the early spring-time in that lovely valley, while the emperor marched on to fight.

While he was in Kashmir news of successes in Bengal and Orissa reached him from his most trusted general, a Hindu. Now for the first time all the northern half of India was 'under one umbrella.'

The next eight years were occupied in efforts to subdue the **Deccan,** but you know that the rivers and mountains of that country are so difficult to cross that they had always seemed a secure barrier against all invaders. Akbar managed to overcome these natural difficulties and, on the whole, the expedition was successful. All the chief places laid down their arms and Akbar's power was acknowledged everywhere.

The generals sent by the emperor had quarrelled, so that **Abul Fazl** was sent on ahead quickly, and the emperor

followed later. Akbar was saddened by news of the death of Prince **Murad** from excessive drinking, and not long after another son died from the same cause. Certainly the emperor had plenty of troubles, for he had to hurry north to **Agra,** as he learnt that Prince **Salim** had tried to seize the city and place himself on the throne. The city was loyal to its emperor, and closed its gates against the prince, who then hastened to **Allahabad,** which he occupied. He seized two provinces near, and proclaimed himself king.

Akbar was indeed unfortunate in his sons. This one, the heir to the throne, and whom he dearly loved, had betrayed him. The emperor wrote him a letter assuring him of his love, but telling him that he expected him to give up all efforts to obtain the throne. A reconciliation was arranged, but 'as many of Akbar's best officers appeared to favour **Salim,** the emperor recalled **Abul Fazl,** the only trustworthy servant he had,' from the **Deccan.** Salim hated this man, who he thought influenced his father against him, so decided to have him murdered. He persuaded a raja, through whose country he had to pass, to do this wicked deed. A Dutch traveller gives the following account of the cruel act :—

Salim came to Allahabad and began to coin gold and silver money in his own name, which he even sent to his father, to irritate him the more. The king, enraged at this, wrote an account of all that had happened to Abul Fazl, who bade the king be of good courage, for he would come to him as quickly as possible, and added that his son should be brought bound to him.

We then read of the success of Salim's plan to murder him.

Fazl and his horsemen fought bravely, but being overpowered by numbers, they were gradually worn out. Fazl himself, having received twelve wounds in the fight, was pointed out by a captive slave under a tree, and was taken and beheaded. His head was sent to the prince, who was greatly pleased.

So died the great emperor's most trusted friend.

The prince in his 'Memoirs' pretends that he gave orders for the murder so as to save himself, because he said that if he had not killed Abul Fazl, he 'would have been deprived of every chance of obtaining reconciliation' with his father.

Later on he pretends that he wished it because Abul Fazl 'had been the enemy of the Prophet.'

No one had the courage to tell the emperor. According to an old custom observed by Timur's descendants, the death of a prince was not mentioned in plain words to the reigning Emperor, but the prince's 'Vakil' presented himself before the throne with a blue handkerchief round his wrist. . . . Akbar regretted Abul Fazl's death more than that of his sons; for several days he would see no one, and after enquiring into the circumstances he exclaimed, 'If Salim wished to be emperor, he might have killed me and spared Abul Fazl.'

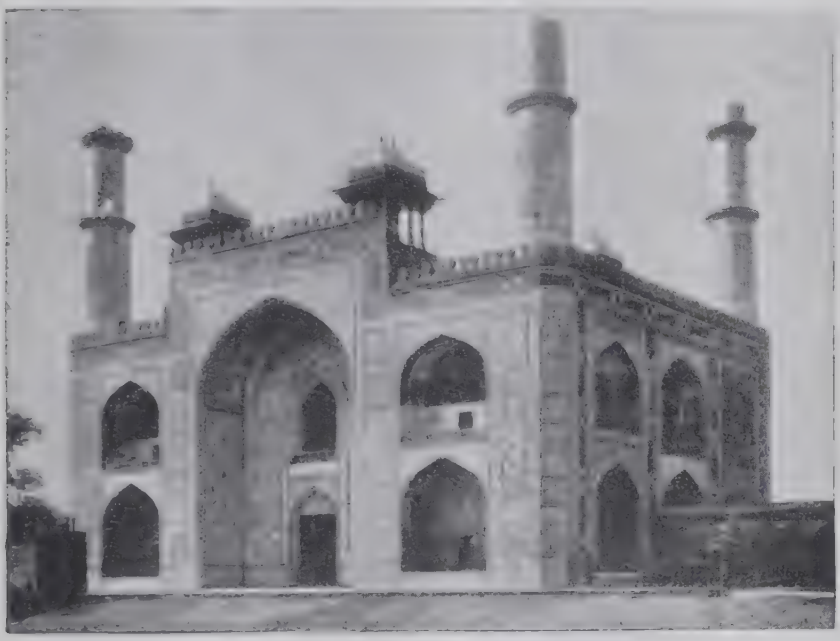
However, the emperor forgave his wicked son, and allowed him to remain as governor of **Allahabad.** He heard of his bad life and of his neglect of duty, so decided to march there, but was prevented by news of his mother's illness.

Prince Salim decided to come to Agra and ask his father's forgiveness. Probably he thought that if he did not do so, he might not succeed to the throne, as the nobles wished for his son as their future emperor. They placed troops in and around the fort of Agra where Akbar lay very ill, so Salim, fearing for his life, left the city. The emperor knew that his end was very near, so summoned all the chief men of the state and announced Prince Salim as his lawful successor on the throne. If **Akbar** had decided otherwise the nobles would have rejoiced, but so great was their love for him, that they all assured him that they would be loyal to the prince.

The prince now returned to **Agra**; he was warmly received by his dying father. All the nobles were summoned to hear Akbar's last words begging forgiveness for any wrong he might have done them. Salim threw himself at the emperor's feet and wept; he was given the sword of office and the royal turban and robes of state. Akbar asked him to protect the ladies of the palace, and be kind to all, and so, with his last thoughts for others, the great emperor died.

He lies buried five miles from Agra, in a beautiful building surrounded by a walled garden. His body is laid in a dark vaulted chamber below the level of the ground, with several members of the family close by. High up, on the roof of

the building, with the sun shining down on it, is the beautiful monument to his honour. The words 'Allahu Akbar'—'God is Greatest'—are carved at one end; and, at the other, 'Jallu Jalahu'—'May His Glory shine.'



GATEWAY TO THE TOMB OF AKBAR
(*From a photo. lent by A. Carrington, Esq.*)

We will close this chapter with some of Akbar's own words.

On the day when the Almighty wills that my life should cease, I also would not further prolong it.

My constant prayer to the supreme Giver is that when my thoughts and actions no longer please Him, He may take my life, in order that I may not every moment add to His displeasure.

CHAPTER 31

JEHANGIR AND NUR JEHAN

JEHANGIR, the son of **Akbar**, sat on the throne of **India**. He was not in any way the equal of his great father, but his position was secure owing to the loyalty of the nobles.

The country had been so well administered in the late reign, that the people accepted the change of rulers without a murmur and remained peaceful and contented. Although **Jehangir** succeeded to the throne without opposition, yet he had at once to suppress a rebellion by his own son, **Khurram**, —the young man who the nobles had hoped would reign. Jehangir wrote of him in his Memoirs :—

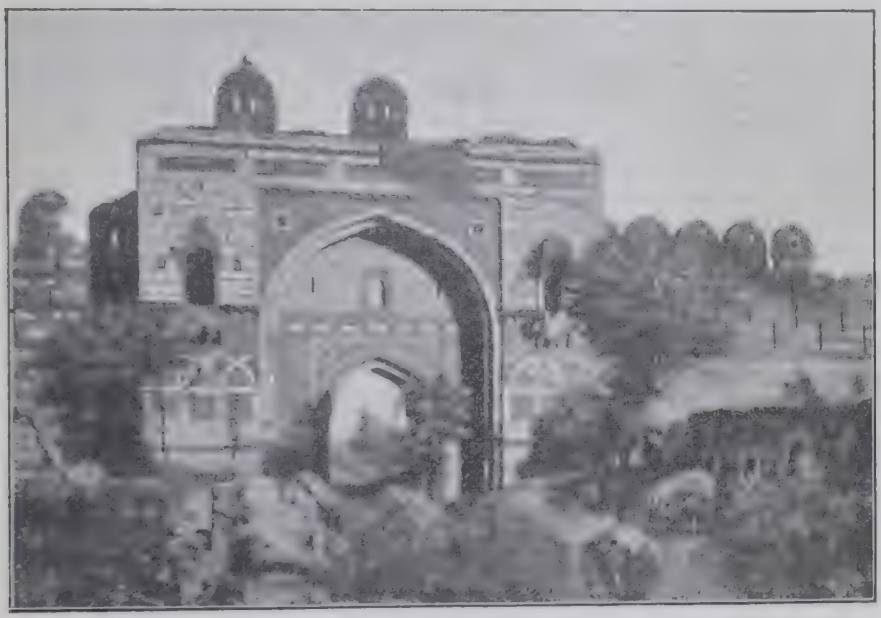
> In the first year after my accession, my son got some absurd notions into his head. In the time of my father's illness, some short-sighted men thought of the idea of raising him to the throne, and of placing the reins of the State in his hands. They never reflected that sovereignty and government cannot be managed and regulated by men of limited intelligence. The Supreme Dispenser of Justice gives this high mission to those whom He chooses, and it is not everyone that can becomingly wear the robes of royalty.

He was a forgiving father, for he wrote of this son :—' It is well known how I pardoned his offences, and with what great kindness and gentleness I treated him, so as to leave no ground for suspicion in his breast.' But the youth was unworthy, as you will hear, for during the reign of Akbar his mother, being grieved by his continual disobedience and bad conduct, had taken poison and died.

Jehangir wrote of her, ' How can I describe her excellence and good nature ? Her death had such an effect upon me that I had no pleasure in life. . . . When my father heard of my state, in his extreme kindness and affection, he sent me a robe and turban which he had worn upon his own head.

This great favour fell like water on the flaming fire of my affliction, and gave me relief and comfort.'

The emperor was compelled to march against **Kabul**, which was in revolt. On the way he had bad weather. 'In the night,' we read, 'a very strong wind blew, dark clouds obscured the sky, and it rained so heavily that even the oldest persons had never seen such rain. The rain ended with showers of hail-stones which were as large as hen's eggs. The torrent of water and the wind combined broke the bridge. I with my ladies crossed the river in a boat.'



THE OLD FORT, DELHI

Armies were sent by him, led by his sons and capable generals, against the **Raja** of **Mewar**, to distant **Bengal**, and against the **Deccan**.

In the tenth year of his reign he wrote, 'Towards the end of the year, tidings of victory arrived from all quarters of my dominion. The first victory was that won over the Afghan ruler who had long been in rebellion in the mountains of Kabul.' Another victory was over the army of the raja, and

the third conquest was in the east, where there were valuable diamond mines. The emperor very often went with the army, and even reached the sea-shore. It would interest us to know what he thought of the ocean, would it not ?

Like all of his race, Jehangir liked to build magnificent tombs and mosques. He wished to visit the tomb of his father near **Agra**, so decided to walk there as a pious act of remembrance. In his Memoirs he recalls how after his birth his father went to Ajmer on foot, to return thanks at the shrine of the saint. The son now writes : ' Would that I could have gone this distance upon my head so as to show my love ! ' He did not think the tomb at **Agra** worthy of his father's memory, so he ordered part of it to be pulled down, and ' by degrees a very large and magnificent building was raised, with a nice garden round it, entered by a lofty gate.'

Jehangir liked making roads, and always ordered trees to be planted along the sides. One day he went towards **Agra** to see how the work he had commanded was progressing, and an amusing story is told about him.

At night he retired to his tent, but was disturbed by the cries of the jackals. He summoned one of his courtiers and said, ' What are these animals, and what is it that they are calling for ? Tell them to be quiet, the emperor is asleep.' The courtier replied, ' Your Majesty, these animals knowing of your arrival, are asking you to give them some protection from the extreme cold.' Jehangir was so sorry for them that he sent out suits of clothes and shawls for them to wear. The next night the jackals howled as long and loudly as before. ' Why are they making this noise when I have covered them from the cold ? ' the emperor enquired of his attendants. ' Ah ! Sir, the animals are not complaining, they only wish to render thanks to His Majesty for the alms given them by him on the preceding night,' was the flattering reply.

During the sixteenth century, the West began to listen to strange new rumours of a wonderful empire in the east. All that the West had learnt of the country during this century was from letters written by **Portuguese** missionaries ;

but other European travellers were beginning to arrive, and many of their writings are still preserved. Alas, that all of them came too late to see the great **Akbar**!

Portugal was the first **European** nation to trade with **India**; you will like to learn how the traders reached the country. We have read of warriors and traders who came to India by the north-west passes over the mountains, but if you will look back in this book you will read of men who reached it by sea. **Arabs** had sailed in small boats along the coasts of **Persia**, and down to south **India**, bringing their horses, pearls and dates to exchange for the silks, muslins, and gold of the country. These new men from the west, who arrived about the end of the sixteenth century, had to endure a long sea voyage, lasting many months, before they reached the empire in the east. They sailed all the way down the western coast of **Africa**, and round the **Cape** of **Good Hope** and then were blown by the monsoon across the **Indian Ocean** to the south coasts of **India**.

The first traders to arrive were **Portuguese**, but as early as **1607**, two years after Akbar's death, **Dutch** merchants from **Holland** had almost won the trade from them, and a few years later the **English** also claimed their right to a share in the growing commerce.

A man called **William Hawkins** was the first Englishman received by a reigning Mughal at his court. He came as an ambassador from **James I, King** of **England**, to the court of **Jehangir**. He had to give many bribes and presents before he was allowed to travel inland, and the roads were most unsafe. Hawkins wrote, 'The country is now so full of thieves and outlaws, that one can hardly stir out of doors in any part of the dominions without a guard, as almost the whole people are in rebellion.' We read of 'a road through sands and woods much infested by thieves,' and of an English traveller who was 'plundered on the way, of clothes, and everything else.' Even the famous high road from **Agra** to **Lahore**, which was planted on both sides with mulberry trees, 'was dangerously infested with thieves, though quite secure by day.'

Directly **Hawkins** arrived at the court of **Jehangir**, the emperor was most anxious to see him, hardly giving him time to put on 'his best attire'; he welcomed him 'with a most kind and smiling countenance.' His reception annoyed the Portuguese who 'were like mad dogs,' so Hawkins wrote, but he managed to gain permission to trade at **Surat**, which was the object of his journey. It was not possible for the emperor to realise the far-reaching importance of the arrival of these races from the west, who were determined to trade with India, but we who look backwards can understand what it meant for the West and East once more to meet, for we can see the good results to-day.

Jehangir had not been brought up in the stern field of warfare as his father had been; prosperity had spoilt him as well as his two younger brothers who had died during Akbar's lifetime. But though he was self-indulgent and had many vices, he was able to control himself when he considered it necessary.

There was an influence at court which we have not yet mentioned. This was **Nur Jehan**, the principal and dearly-loved wife of the emperor, who really ruled him, and through him, the entire empire. We can learn a good deal about her from the descriptions of **Sir Thomas Roe**, who succeeded **Hawkins** as ambassador. He wrote:—'The emperor has one wife, or queen, whom he esteems and favours above all other women, and his whole empire is governed by her counsel . . . She was born in India, but is of Persian race.'

A Muhammadan who wrote part of Jehangir's 'Memoirs,' relates that 'she became, in all but name, undisputed sovereign of the empire, and the king himself became a tool in her hands. . . . Nur Jehan won golden opinions from all people. She was liberal and just to all who begged for her support. She was a refuge to all sufferers, and helpless girls were married at the expense of her private purse, and thousands were grateful for her generosity.'

One day **Nur Jehan** was very angry with the emperor and refused to be reconciled to him unless he would throw himself at her feet. **Jehangir** could not do this, as he knew he would be blamed by his subjects. So he went to an old, wise woman

to consult her. She said 'You must meet your wife in the garden on a sunny day and then you must approach her in such a way that your shadow will cover her feet.' The old woman persuaded Nur Jehan to go with her into the garden, without telling her what would happen. The emperor came

NUR JEHAN
(*From an old portrait in the India Museum*)

towards her and his shadow was at her feet. 'Behold,' said he, 'my soul is at your feet!' and thus peace was made.

The queen was so pleased by his obedience to her fancies that she gave a wonderful banquet lasting eight days. All the tanks were to be filled with rose-water and no one was to

wash in them. On awaking one morning, she noticed a slight film of oil on the surface. She smelt it and said it was very good, but wanted to know who had put it there. She flew into a passion when the same thing happened the next day although the tanks were carefully guarded during the night. She put her hands into the water and rubbed the precious oil on to her face and clothes and went off to embrace **Jehangir** and tell him about this wonderful perfume. This is how essence of roses, or 'attar' was found, and history says that the discovery took place in the Shalimar gardens, near **Lahore.**

Nur Jehan had many and varied gifts. One evening she was with the emperor when, mounted on his elephant, he was following up a tiger. He had vowed not to kill any more animals, so after a man had fired three or four shots without killing it, he told Nur Jehan to fire his musket for him, and she 'killed the tiger at the first shot.'

So great was her power that her name was placed on coins with that of her husband, which had never been done before. She was helped by her clever brother in her efforts to win power and she ruled entirely to the satisfaction of the emperor, who was so lazy and pleasure-loving that he was only too glad to leave the management of the entire state to her. Towards the end of the reign she aroused jealousy by her love of power, her greed, and by her habit of choosing certain men and making favourites of them, but still she was the real ruler of the kingdom till the death of her husband.

The emperor's eldest son had rebelled at the beginning of the reign and had been placed in captivity. It is said he was blinded by his father, but a traveller states, that although his eyelids were sewn up, yet the eyes were not injured, and when the emperor ordered the stitches to be cut, he saw again. Prince **Khurram**, a younger son, was sent by **Jehangir** to restore order in the **Deccan**, and insisted on taking his brother with him, who was afterwards reported to have died of a mysterious fever during the march. It is more likely that the prince took this opportunity of removing an elder brother who was certain to claim the throne on the death of the emperor.

Khurram, who was already called **Shah Jehan**, was determined to be the next emperor. He was an able general and overcame his enemies, but he was very unpopular. Sir Thomas Roe wrote :—

> I never saw so settled a countenance, nor any man keep so constant a gravity, never smiling, nor in face shewing any respect or difference of appearance.

Such a son had little in common with the pleasure-loving emperor, who left all the duties of the state to his talented wife, glad to be spared trouble. He therefore favoured a younger son, who also loved amusement and who was ready to talk and laugh with his father, and did not concern himself with affairs of state.

Khurram married a niece of **Nur Jehan**, called **Arjumand Banu**. This did not please the empress, who was afraid of losing her power, and who wished to secure the throne for the youngest son of the emperor, who had married her daughter by her first husband. Khurram revolted against his father but was defeated, so made his submission and sent two of his sons as hostages to Agra. The empress was triumphant and decided to try and gain command of the army to prevent further rebellion by the prince.

The general in command, fearing for his life, seized the emperor, hoping by this step to bring the empress to reason. She summoned the troops, mounted her own elephant, armed herself with bows and arrows, and set out to rescue her husband. The bridge had been broken, but she ordered the elephants to be driven across the ford, and though numbers of men and animals were lost, and her elephant nearly killed, yet she escaped. As she found that this bold attack had not succeeded, she insisted on sharing her husband's captivity, and finally won over the army to his side again.

It was too late, for, although **Jehangir** regained his power and restored order in **Kabul**, yet we read that ' while the emperor was staying in **Kashmir** his illness increased, and he daily became weaker. He was unable to ride on horseback, but was carried about. . . . His sufferings were great and he lost all appetite for food. . . Towards

night he grew worse, and he died early on the following day in the twenty-second year of his reign.' The funeral ceremonies were performed and the corpse was sent under an escort to **Lahore**, where it was buried in the garden which **Nur Jehan** had made.

DOORWAY OF A MUHAMMADAN HOUSE
(From a photo. lent by A. Yusuf Ali, Esq.)

After Jehangir's death Nur Jehan proudly withdrew from public life and put on the white robe of mourning. The emperor died in **1627**, and it was nearly twenty years before she followed him to the grave. They lie side by side in a beautiful building at Lahore, which still exists as a memorial to one of the emperors of this great dynasty and to his dearly loved wife.

CHAPTER 32

THE GREAT BUILDER

PRINCE **Khurram, Shah Jehan,** as he had long been called, met with little opposition on his succession, as the army was on his side. An attempt was made to place his nephew on the throne—a son of the elder brother he had murdered—but he was soon swept away and killed.

Like his father, he had Rajput blood in his veins; it was said of him that he 'was flattered by some, envied by others, loved by none'; but the most extraordinary change took place when once he had established himself on the throne. He received anyone who desired an audience, and was ready to listen to their grievances. Although he liked to be surrounded by pomp and ceremony, he ordered people not to prostrate themselves before him, as it was disliked by Muhammadans; he was generous and kind, and ready to show himself often in public. He was a follower of Muhammad's religion, but did not do anything to annoy or distress his Hindu subjects, and allowed everyone to worship as they pleased. A French traveller describes his rule as 'that of a father over his children,' and a Hindu praises it in the highest terms.

Shah Jehan was very fond of settling people's differences for them, and one case that was brought before him was so funny that you will be amused when you read it.

At **Delhi** there were four merchants who owned equal shares in the goods stored in their shop. Each one in turn was to look after the shop, provide oil for the lamp, and food for the cat. If the cat should die the man in charge must buy another. Now one day it happened that the poor cat broke its leg. The three partners were asked to pay for the expenses of curing the animal, which they refused to do. One night when the poor cat was trying to limp about on three legs it upset a lamp, which lit the rag tied round its wounded

leg. It was dreadfully frightened and ran under the boxes of goods, and so the whole contents of the shop were burnt. Now who was to pay for this damage and loss? The law-court decreed that the man who was curing the cat must pay, but the emperor said, that as the broken leg could not walk, the three legs belonging to the three traders had caused the mischief. Reluctance through avarice to meet a small expense is many a time the cause of total ruin.

Shah Jehan knew that his subjects liked to see their ruler often, so processions and pageants were frequently ordered to please them. He was very extravagant and needed a great deal of money for his amusements, so that the taxes were heavy in his reign.

We get an interesting description of Agra at this time from a European. It was 'of such extent and so populous, that if there were a necessity, there might be raised out of it two hundred thousand men to bear arms. There is no nation in all the east but has some commerce or other at this place.'

This writer did not think much of the army or of the arrangements for battle. He wrote: 'They fight confusedly, without any order. Their greatest strength consists in the elephants, which carry on their backs towers of wood with guns and men, but the animals often get frightened, and do more mischief among those who brought them to the field, than they do among the enemies.'

Although this reign was more peaceful than many, yet **Shah Jehan** had wars in **Rajputana** and in the **Deccan.** Forts were attacked and taken, and armies marched about the country. There was a terrible famine in **Gujerat,** and no rain fell for over a year. The inhabitants were reduced to the greatest extremity. 'Rank was offered for a cake, but no one cared for it; the ever-bounteous hand was now stretched out to beg for food; and feet which had always trodden the way of contentment walked about only in search of sustenance.' We even hear of people eating each other, so great was the need. Everyone who could wandered off to distant towns and villages. The emperor ordered soup and bread to be prepared daily for the poor hungry people.

In the fifth year of the reign a campaign was undertaken against **Bijapur**, in the **Deccan**, which was to become famous as a city under **Aurangzeb**. The brother of **Nur Jehan** was the leader of the expedition, and 'although the enemy kept up a heavy fire from the fortifications, they were regularly driven back to the shelter of the walls. . . . . During the siege some men came out with requests for peace and offers of tribute; but as they were not worthy of trust, they were rejected.' After much discussion, terms were arranged, 'and it was finally agreed that tribute to the value of forty lakhs of rupees in jewels, valuables, elephants, and money should be sent.' The imperial forces were hard pressed for food, for the siege had lasted twenty days, and during that time no corn had reached the army, as the enemy had laid waste all the country round, and carried off the grain to distant places. It was resolved to move the army to another part of the country, and 'wherever supplies were found, they rested, and parties were sent out to plunder in all directions.'

When the imperial troops had done all the damage they could they left the district and turned their backs on **Bijapur** till a few years later, when another campaign was begun. The poor peasants then sadly set to work to plough their fields and sow seed and wait for the harvest. How many died of misery and want before the harvest we are not told. Think how different it is to-day when railways carry corn and rice to the starving peasants, and move them to well-watered districts.

Shah Jehan often showed himself in public, so he thought he would make a gorgeous throne to sit on at the time of public audience. In the course of years many valuable jewels had been collected in the imperial jewel-house. **Shah Jehan** considered they ought to adorn the throne of empire, and ordered that hundreds of valuable jewels and many lakhs of pure gold should be handed over to the goldsmiths to make into a beautiful throne. We read of the enamel work used and of twelve emerald columns. 'On the top of each pillar there were to be two peacocks, set thick with gems, and between each pair a tree set with rubies and diamonds, emeralds, and pearls. The ascent was to consist of three steps set with

jewels of fine water.' It was finished in the course of seven years; on New Year's day, when it was ready, the emperor took his seat on this jewelled throne for the first time and showed himself to the people. It was broken up and all the jewels taken away to **Persia** in the attack on **Delhi** by **Nadir Shah in 1739.**

It is chiefly as a great builder that the name of **Shah Jehan** will go down to posterity. His court was the most magnificent that India had ever seen, and 'in his reign the Mughal Empire, if not quite at its greatest extent, was without doubt at its greatest glory.' At **Agra** new palaces and mosques were ordered to be erected, but it was the new city of **Delhi** which he named **Shahjehanabad**, with its fort and palaces and mosques which was the glory of his reign.

An historian of this time wrote :—

> The following is an exact account of the founding of the splendid fort in the city of Shahjehanabad with its edifices resembling Paradise, which was built near Delhi, on the banks of the river Jumna. It first occurred to the mind of the Emperor to choose on the banks of the river some beautiful position distinguished by its pleasant climate where he might found a splendid fort through which streams of water should be made to flow, and the terraces of which should overlook the river.

Then the historian gives us details of the building, and tells us that it was finished nine years later.

A modern writer said that it was 'the most magnificent city in the east perhaps in the world.' The space that it covered was more than a mile and a half round. It was strongly fortified and had two principal gates. 'Within was a great number of public and private halls and apartments, with a mosque which held eight hundred and ninety-nine worshippers, bath-houses, and gardens'; and a 'marble channel bringing in the bright and wholesome water of the canal' ran through it all.

A beautiful red sandstone and marble building was ordered at **Lahore** as the tomb of his father and **Nur Jehan**, but it is as the founder of the **Taj Mahal** that the name of **Shah Jehan** will live for ever. It is the most exquisite tomb in the world, and is dedicated to his beloved wife, **Arjumand Banu**, who was renamed **Mumtaz Mahal.** It was a

memorial of the emperor's love, and is still seen in all its beauty. It is said to have taken twenty thousand workmen **twenty years to build.**

In the new and wonderful city he had made, **Shah Jehan** spent his old age frequently visiting the beautiful building

THE TAJ MAHAL, AGRA

prepared for his wife's body. Sometimes he journeyed to **Kashmir**; but so numerous were his followers and so great was his luxury, that two months were necessary to prepare a camp so that the court was not often moved there.

He could not control his four sons, so he divided his kingdom among them. It was a fatal policy. Before he died they all began to fight, and each tried to secure the throne for himself.

CHAPTER 33

THE LAST GREAT MUGHAL

SELDOM did an emperor succeed peacefully and without opposition to the throne of India.

Akbar as we know was disturbed towards the end of his reign by the attempts of his son to seize the power; **Jehangir** in his turn suffered from his son's bad conduct; the old age of **Shah Jehan** was also made miserable, owing to his folly in dividing the kingdom among his four sons. The son, **Aurangzeb**, who finally gained the throne, had no right to it, as he was not the eldest, and only secured it by murdering his brothers, so that his reign began with war and bloodshed.

THE EMPEROR AURANGZEB
(From an old painting, by permission of H.H. the [illegible])

Before telling you how he won the throne we must describe events in the **Deccan**, which had been a source of trouble to all the Mughal emperors. Its people were determined not to submit to the hated Muhammadans. Only a small portion of the country had been conquered by **Akbar**, who had appointed his sons as governors, but they had lost it again. To possess it was the hope of each succeeding

emperor. **Shah Jehan** had tried to seize it and raise an army there to resist his father **Jehangir**, and now again it was the scene of fierce fighting by another son, **Aurangzeb**, who also hoped to overthrow the throne. **Shah Jehan** must often have regretted his weakness in dividing up his kingdom. He had appointed **Aurangzeb** as his viceroy in the **Deccan**, as early as **1636**, but at that time his son declared that he wished to renounce the world and live as a 'fakir.' He soon tired of the life and was ready to come back and fight on the north-west frontier of the kingdom, where he learnt valuable lessons and proved himself an able soldier and general.

In **1655 Aurangzeb** was sent to the **Deccan** again; there he met a clever Persian general who persuaded him to march against **Golconda**. The king of this city was easily conquered, but **Shah Jehan** ordered his son to retire and not to occupy the city. **Aurangzeb** was much disappointed, so sent the Persian general with presents to his father. Among the presents was the famous Koh-i-nor diamond, which you will remember was offered to **Humayun**.

Aurangzeb had hoped to complete the conquest of the **Deccan**, but alarming news of his father's serious illness reached him; and he felt he must prepare to fight for the throne. Each of the four brothers wanted to be the next emperor, and not one of them thought of their sick father. The eldest son **Dara** was at court, and had been named Heir Apparent, but the others were not willing to submit to him. **Aurangzeb** joined forces with the third son, and they marched against **Dara**, who was near **Agra**.

Early in the morning the 'fight began with a discharge of rockets and guns, and thousands of arrows flew from both sides.' The battle was fierce and long; the **Rajputs**, who were fighting on **Dara's** side, came close to **Aurangzeb** and tried to cut the girths of his howdah, but were slain in hundreds. This so distressed **Dara**, that 'he became distracted and irresolute, and knew not what to do. Just at this time a rocket struck the howdah of his elephant. This alarmed him so much that he dismounted in haste, without even waiting to put on his slippers, and then without any arms

mounted a horse. The sight of the empty howdah disheartened the soldiers. The men lost heart and began to think of flight. . . . Dara, seeing his followers beginning to run away, and the repulse of his army, prizing life more than the hope of a crown, turned and fled. . . Aurangzeb descended from his elephant to return thanks for this victory, and performed his devotions.' **Dara** arrived at **Agra** in the evening too much ashamed to visit his father, and the same night he fled to **Lahore.**

'After resting awhile from his victory, **Aurangzeb** addressed a letter to the emperor, excusing his conduct by referring to the will of God.' A little later he marched to **Agra** and encamped outside the city. 'There he received from his father a consoling letter written in his own hand, and a sword which had upon it the name **Alamgir,** 'world-conqueror,' which at once attracted notice. It was deemed a good omen and called forth congratulations.

Aurangzeb did not trust his father, and so the poor old emperor was deposed, and imprisoned in his own beautiful palace at Agra. He spent the last seven years of his life there, cared for by his faithful daughter, surrounded by every luxury and given everything he asked for, except liberty. Many a time he must have gazed across the river to the **Taj Mahal,** and thought of his dear dead wife in her lovely tomb. He died in **1666,** aged seventy-six, never having seen his son again.

It was three years before **Aurangzeb** had disposed of all the claimants to the throne. **Dara** the eldest had gone to **Sind,** but was betrayed by his host, brought back to **Delhi** and murdered. Another brother fled and was not heard of again, and the third was murdered in prison.

Aurangzeb took for his title the word '**Alamgir,**' which was on the sword given him by his father, and he was known to his subjects by this name, but now is oftener called **Aurangzeb.**

We must now consider the character of this man who was to rule India during the next twenty years.

Aurangzeb had already twice been proclaimed emperor, but he formally ascended the throne on May 26th, **1659,** and reigned

till 1707. His whole life was devoted to the advance of **Islam**. He had retired as a young man into caves and lived the life of a 'fakir' for a short time. Now he determined to establish the Muhammadan religion again, and to persecute the Hindus and destroy their temples. He also wished to root out all the **Shias**, who differed from the **Sunnis** to which branch of the Muhammadan religion he belonged. He knew the **Koran** by heart, copied it twice, and sent the books to **Mecca** and **Medina**. A French traveller wrote that 'no meat ever passed his lips, and his drink was water; he became thin and meagre, to which the great fasts which he keeps, have contributed. He slept on the ground with only a tiger-skin over him; and never had perfect health.' He obeyed the Koran so literally that he learnt a trade, and all his leisure was passed in making caps. He never neglected the hours of prayer. The only duty ordered by the Prophet which he did not perform was the pilgrimage to Mecca. He dared not go, as he knew the throne would be seized by someone during his absence.

Aurangzeb acted from a deep conviction of duty, and chose his path and kept to it till his death, when nearly ninety years of age. It would have been easy to please the Hindus by marrying their daughters and by allowing his nobles to drink and pass their time in pleasure, but Aurangzeb had decided to bring back the old religion, and he showed his subjects a good example in his own life. He was brave and courageous like all his ancestors. During a campaign when the enemy approached him 'like locusts and ants' from all sides, the hour of evening prayer came, so he dismounted and prayed as calmly as in a mosque. His opponent exclaimed, 'To fight with such a man is self-destruction.'

The Emperor describes his own belief about life. 'I was sent into the world by Providence to live and labour, not for myself, but for others; it is my duty not to think of my own happiness except in connection with the happiness of my people.' He wrote to his father Shah Jehan as follows:—'Almighty God bestows his trust upon the man who carries out the duty of protecting the people. It is clear to

the wise that a wolf is no proper shepherd, neither can a faint-hearted man carry out the great duty of government.' A man who acted on such noble thoughts was a worthy Emperor of India. Aurangzeb, however, remembered that he had climbed to the throne over the dead bodies of his

JASMINE TOWER, AGRA FORT
(From a photo. lent by Miss Taunt)

brothers, and that he was surrounded by enemies at the court. He feared poison as every monarch did, and had a doctor who was forced to 'lead the way, take pill for pill, dose for dose,' so that he might first see the result. He was suspicious and afraid his sons would rebel as he had done, so

the eldest was imprisoned for life and the second for six years. Though a good and pious Moslem he was never loved, and everyone was afraid lest his suspicious eye should fall on him.

Aurangzeb rarely lived at **Agra**, which **Akbar** had made the capital, but preferred **Delhi**, with the beautiful new buildings built by **Shah Jehan**. Although he liked to live a simple life, yet he knew that his subjects loved to see him in his gorgeous robes. A French traveller described the Great Hall of Audience with its inscription, 'If there be a Heaven upon Earth, it is here, it is here.' He wrote, 'The King appeared seated upon the famous Peacock Throne at the end of the Great Hall in the most magnificent attire. His vest was of white and delicately-flowered satin, with silk and gold embroidery of the finest texture. The turban of gold cloth had a plume mounted with diamonds. . . . A necklace of immense pearls was suspended from his neck. The throne was supported by six massive feet, said to be of solid gold, sprinkled over with rubies, emeralds and diamonds.'

On his birthday the emperor was weighed, as was usual among the Mughals. In the balance were put metals, precious stones and food, which were then distributed. The day was spent as a holiday and often ended with an elephant fight. 'Two elephants charged each other over a mud wall, which they soon knocked down; their skulls met with a tremendous shock, and tusks and trunks were used with great vigour, till at last one was overcome, and the victor was separated from his foe by an explosion of fireworks between them.'

A large army was needed to control the many races of Aurangzeb's vast empire. The army consisted largely of artillery, with heavy guns dragged by elephants or oxen, and lighter pieces carried by camels. Grants of land or money were the reward of military service. The peasants suffered from this system, as the temporary owner was of course anxious to squeeze all he could out of the land, before it was taken away from him. Everyone hid his savings; the merchants lived simply and dressed plainly so as not to be suspected of having any wealth.

Peace reigned in the kingdom during the greater part of the

reign, but there were frequent wars beyond the frontiers. **Bengal** had again and again been attacked by fierce brigands, who robbed the traders at the mouth of the Ganges. All the criminals from the surrounding ports—many of them of Portuguese origin—had come to that part of the country determined to plunder and steal. These pirates attacked the ships 'surprised and carried away the entire population of villages, made slaves of the inhabitants of the surrounding country, and burnt whatever could not be removed.' These slaves were bought by the Portuguese merchants at the fort on the river. **Shah Jehan** had punished them and taken the town and moved the rest of the population as prisoners to **Agra**, but it was not till the time of **Aurangzeb** that piracy was at last stopped. Aurangzeb in his father's time had wished to drive out the Europeans and stop their increasing trade at the mouths of the Ganges.

It was owing to the talent of an English doctor that the fort at **Hooghly** was founded. From it grew **Calcutta**, the huge city which was for so long the capital of **India**. A dearly loved wife of the Mughal Viceroy of Bengal was very ill. After trying every doctor of his own religion, he was told of a clever Englishman who might be persuaded to come, so he was sent for. He cured the sick woman, and then refused all reward. He was told that he must accept some present, so asked for a grant of land at the mouths of the Ganges, and for permission to trade. The English had sent ships for some years, but in **1651** land was given to the clever English doctor, and he was also allowed to build a fort.

The following account of the capture of the fort at **Hooghly** is interesting because it describes the doings of these merchants from Europe, who were so eager for the trade of India.

Under the pretence that a building was necessary for their business of buying and selling, the English erected several houses . . . and fortified them . . . . European ships used to go up to the port, and a trade was established there which did not pay tax to the emperor. These proceedings had come under the notice of the emperor as a young man, and he resolved to put an end to them, if ever he ascended the throne. After his accession he appointed a Khan as Governor of Bengal, and

impressed upon him the duty of driving out these intruders.

We read that the royal army was engaged for three months and a half in the siege of Hooghly. Mines were laid under the fort, and many buildings were blown up and hundreds of Europeans were killed. Some escaped to the ships in the harbour, but many prisoners were taken.

MOSQUE OF AURANGZEB, BENARES

It was not possible for an emperor who was such a stern follower of Muhammad to permit Hindus to live at peace, and it was certain they could not be allowed to teach their religion to Moslems. As soon as **Aurangzeb** felt powerful enough he determined to attack **Benares**, which had always been a sacred city of the Hindus and the centre of their religion. The temple of **Vishnu** was thrown down, and images were brought to **Agra** and buried under the steps of a mosque.

The tax on unbelievers, which **Akbar** had given up, was again enforced. By this act the emperor lost the help of the men whose fathers had been loyal friends of the great Akbar. He also tried to persuade a Rajput prince to bring his sons to Delhi, but they were sent to a distant village lest they should be brought up as Moslems. News was brought to **Aurangzeb** that his fourth son had joined the Rajputs, and proclaimed himself emperor. Fear of the real emperor brought the Mughal army back to the imperial standard; but the prince fled to **Persia.**

The state of the **Deccan** shewed **Aurangzeb** that he must take command of the army there himself. He never saw Delhi again, as he was fighting in the Deccan till his death, twenty-six years later. He marched against **Bijapur,** and in **October, 1686,** the keys of the city were surrendered to him and the conquest was celebrated with great display. The king of **Golconda** 'sent forth his forces to meet Aurangzeb, urging them to fight bravely and to try and take the emperor prisoner.' All was in vain, as the nobles accepted bribes and opened the gates.

Aurangzeb hoped that now he would be able to subdue the **Marathas,**—the hill tribes led by **Sivaji.** At first the imperial troops succeeded everywhere, but the Mughal soldiers had become lazy and unable to endure hardships. The bold Marathas even dared to plunder the emperor's camp.

The army was ordered to return to **Ahmadnagar,** and there the emperor died in **1707.** 'Carry this creature to the nearest burial place and lay him in the earth with no useless coffin.' This was his last wish, and the great Mughal was laid to rest near some holy men at **Daulatabad.**

The last great Mughal was dead, and no one worthy of the name of emperor sat on the throne of Delhi, till a new race from the west landed on the shores of Hindustan.

END OF PART I

IMPORTANT DATES

B.C.	
1200–1000	Earliest Vedic hymns.
1000–800	Period when the Vedas were collected.
800–600	Period of the Brahmanas.
600	The earliest Upanishads.
660–583	Zoroaster, the founder of the religion of Persia.
600–200	Period of the Sutras.
	Naga dynasties in Rajputana from 7th century B.C. to the 4th century A.D.
599–527	Vardhamana, the founder of Jainism.
563–483	Siddhartha Gautama, the founder of Buddhism.
558–530	Cyrus king of Persia.
543–491	Bimbisara, king of Magadha, contemporary with Buddha.
522–486	Darius I., king of Persia.
	The expedition of Sylax and the conquest of 'India' (the country of the Indus), took place in his reign, about 510 B.C.
491–459	Ajatasutra. king of Magadha, contemporary with Buddha.
400–300	Period of the Mahabharata.
400–200	Period of the Ramayana.
343–321	The Nanda dynasty of Magadha.
336–323	Alexander the Great, king of Macedon, marched to Persia.
327–325	Indian expedition of Alexander the Great.
326	Death of Alexander at Babylon.
321–184	The Maurya dynasty of Magadha.
321–297	Chandra Gupta, king of Magadha, founder of the Maurya empire.
312–280	Seleukos, king of Syria.
305	Invasion of the Punjab by Seleukos.
297–269?	Bindusara, king of Magadha, and Maurya Emperor.
269–227	Asoka, king of Magadha, and Maurya Emperor.
264	The coronation of Asoka.
256	Conquest of Kalinga by Asoka.

B.C.

246	Introduction of Buddhism into Ceylon by Mahendra (Mahinda).
247–207	Tissa, king of Ceylon, contemporary with Asoka.
220	Establishment of Andhra power.
200–100	Parthian kings ruled in Bactria.
184–172	Pushya Mitra Sunga seized most of the Empire of Asoka, and founded the Sunga dynasty.
165	The Yueh-chi tribe established a kingdom at Kabul.
150–140	Panini, the grammarian, taught.
27	Simuka, the Andhra, overthrew last Kanva King.

A.D.

1–100	Parthian Kings ruled in the Punjab.
99	A Yueh-chi King sent Embassy to Rome.
abt. 125	Kanishka conquered the provinces of China.
308	Marriage of Chandra Gupta.
326	Death of Chandra Gupta. Samudra Gupta succeeded.
375	Chandra Gupta Vikramaditya.
406–411	Fahien, the Chinese, travelled in India.
300–450	Period of Kalidasa.
	Rise of Chalukyas in the Deccan.
413	Kumara Gupta ascended the throne.
455–480	Skanda Gupta ruled.
484	Downfall of Persian Empire.
	Rise of Pallavas in South India.
	Coming of the Huns.
570–632	Muhammad lived.
605–648	Harsha reigned. Hiuen Tsang the Chinese pilgrim.
636	Arabs conquer Persia.
632	Hijra, or Flight of Muhammad.
647–828	Arab invasions of Sind. Muhammad Kasim.
700–900	Rise of Rajputs to power.
733	Lalitaditya, king of Kashmir.
941–1298	Gujerat, a kingdom till conquered by Ala-ud-din.
976	Sabuktagin descended on Lahore.
994–1030	Mahmud of Ghazni invaded India.
996	Chola king seized Pallava country.
1001	Mahmud of Ghazni invaded India.
1024	Somnath plundered.

A.D.	
1152–1206	House of Ghor.
	Pallavas powerful in South India for four centuries.
1162–1227	Chingiz Khan, the Mongol.
1172–1192	Prithwi Raja, last Hindu King of Delhi and Ajmer.
1175	South India invaded by Ceylon.
1206–1290	Slave Kings.
1237–1240	Razia Begum ruled.
1290–1320	Khilji dynasty.
1296–1316	Ala-ud-din ruled. He attacked Chitor twice.
1310	Muhammadan invasion of South India.
1320–1414	Ghiyas-ud-din Tughlak founded a dynasty.
1325–1351	Muhammad Tughlak.
1336–1565	Vijayanagar dynasty in South India.
1339	Muhammadans held Kashmir for a short time.
1347–1526	Bahmani dynasty in the Deccan.
1351	Firoz Shah ruled at Delhi.
1398	Timur invaded India.
1414–1450	Saiyids ruled at Delhi.
1451–1530	Baber invaded India.
1451–1526	Lodi dynasty at Delhi.
1498	Vasco da Gama landed in India.
1526	Baber defeated Ibrahim Lodi at Panipat.
1530–1556	Humayun.
1532–1623	Tulsi Das, the poet, lived.
1538	Guru Nanak, founder of Sikh faith, died.
1539	Sher Shah took Bengal.
1542–1555	Sher Shah ruled at Delhi. Took Chitor.
1556–1605	Akbar the Great.
1556	Battle of Panipat.
1579	The first Englishman landed in India.
1607	The Dutch landed in India.
1607–1627	Jehangir. Hawkins received at the Court.
1608	Tukaram, the poet, born.
1627–1680	Sivaji Bhonsla, the Maratha, lived in the Deccan.
1627–1666	Shah Jehan.
1659–1707	Aurangzeb.

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The following abbreviations are used:—*i* island *mts.*, mountains; *r.*, river; *t.*, town.

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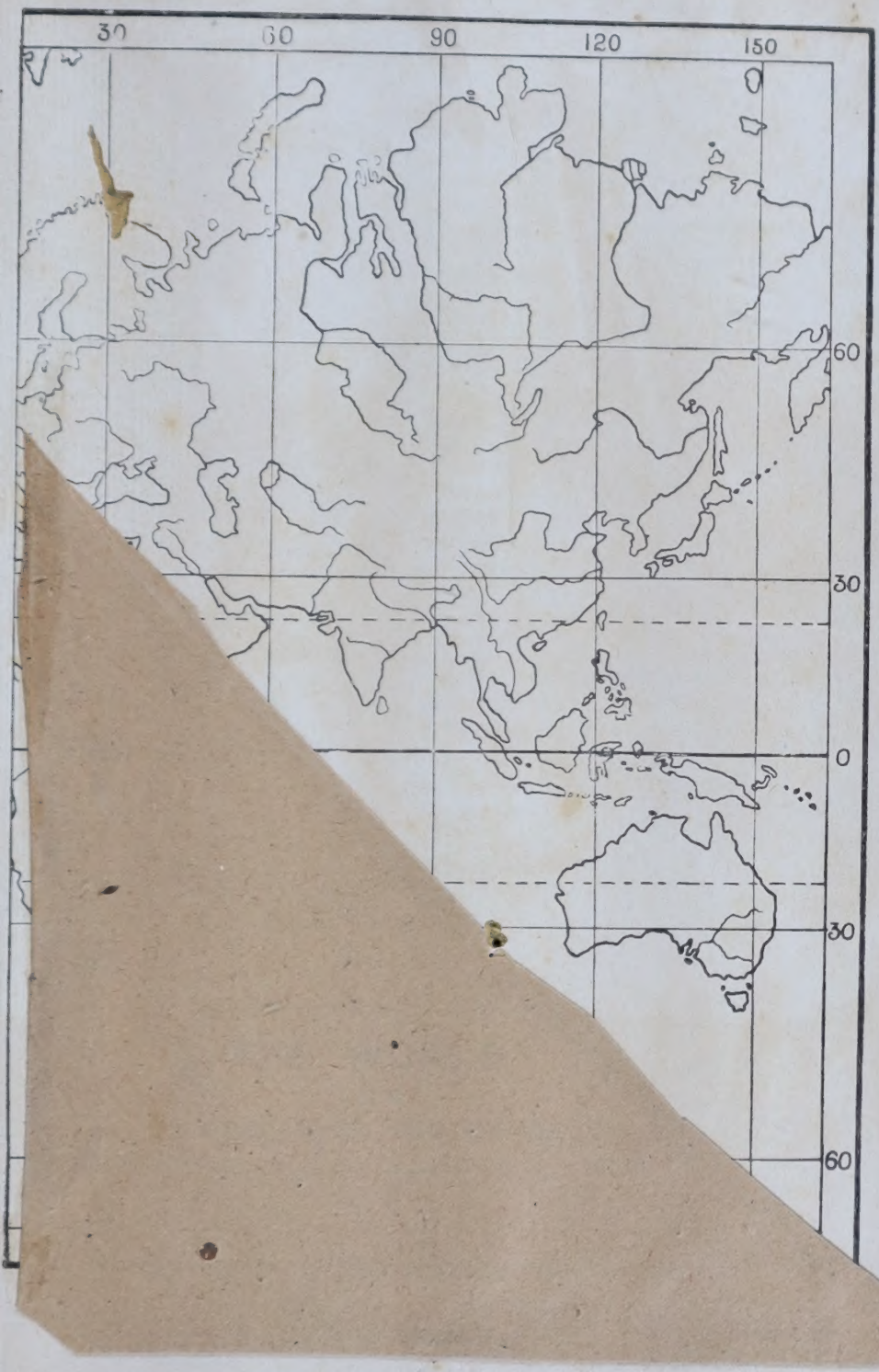
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